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THE CATHOLIC UNIVERSITY OF AMERICA

VOLUME LIII

NUMBER 4

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APRIL, 1955

NUMBER 4

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### Contents

THE PRINCIPLE OF ANALOGY IN TEACHING THE INCARNATION AND THE EUCHARIST .....	217
Rev. John A. Hardon, S.J.	
PERSONALITY DEVELOPMENT VERSUS ACADEMIC ACHIEVEMENT .....	229
Robert P. Odenwald	
A SURVEY OF THE LAY CATECHISTS TEACHING PUBLIC SCHOOL PUPILS .....	238
Rev. Thomas J. Frain	
A COLLEGE REVIEWS ITS POLICY ON COMPREHENSIVES .....	255
Daniel J. Steible and Sister Rose Agnes, R.S.M.	
SPECIAL WITH JESUS: A SECOND EXCURSION IN CHILD THEOLOGY .....	262
Sister Francis Assisi, C.S.A.	
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS .....	267
HIGHER EDUCATION NOTES .....	269
SECONDARY EDUCATION NOTES .....	271
ELEMENTARY EDUCATION NOTES .....	273
NEWS FROM THE FIELD .....	277
BOOK REVIEWS .....	280
BOOKS RECEIVED .....	286
NEWS OF PRODUCTS AND SERVICES .....	288

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## THE PRINCIPLE OF ANALOGY IN TEACHING THE INCARNATION AND THE EUCHARIST

REV. JOHN A. HARDON, S.J.\*

As the Incarnation is the central doctrine of Christianity, so the explanation of its meaning and the realization of its importance in human life should be the focal point of Christian education. If "the product of Christian education" is to be "illuminated by the supernatural light of the example and teaching of Christ,"<sup>1</sup> Christ Himself must first be known as the God-man who enlightens every man that comes into this world. By the same token, it is not only in the formal religion or theology classes that the Incarnation may be treated but in every discipline which deals with the subject of man and his relations with God. Much has been written of late on the subject of integration in education; how to make the truths of revelation permeate the whole curriculum of a Catholic high school or college. No matter how complicated the process may be in practice, in theory at least the person of Jesus Christ must somehow form the basic integrating medium.

The present study does not intend to examine how the various academic fields like history, modern literature and the classics may incorporate the Incarnation as part of their subject matter. A previous article on the classics suggested one method of approach, on the negative side, in answering infidel critics who use the ancient writers as weapons against the divinity of Christ. The purpose here is more theoretical, namely, to review just two aspects of the Incarnation—the hypostatic union and the Holy Eucharist—to see how this transcendent mystery can become more intelligible to students, who need to know a great deal about the doctrine if they are ever to become the supernatural men of character envisioned by Pius XI as the fruit of Catholic education.

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\*Rev. John A. Hardon, S.J., is on the staff of West Baden College, West Baden Springs, Indiana.

<sup>1</sup> Pope Pius XI, *Christian Education of Youth* (New York: The Paulist Press, 1939), p. 36.

## PRINCIPLE OF ANALOGY IN TEACHING THE MYSTERIES OF FAITH

Before entering on the Incarnation itself, it is well to recall that the Church has given us the pedagogical principles by which the mysteries of faith can be understood, however dimly, by the aid of divine grace. In treating of the relation of faith and reason, the Vatican Council declared that although divine mysteries can never be comprehended by reason alone, nevertheless, when enlightened by faith, "reason attains some, and that a very fruitful understanding of mysteries . . . from the analogy of those things which it naturally knows."<sup>2</sup> Consequently, although revealed truths like the Trinity, the Incarnation and the supernatural life are beyond the capacity of the human mind directly to understand until the beatific vision, still, by means of comparisons and similarities with known things in nature, we can penetrate ever more deeply into the mysteries of the Christian faith. The foundation for the comparison must accord with Sacred Scripture and sound tradition, and the process should be guided by the Church's teaching, telling us how far the correlation may go. Within these limits, however, the method of analogy is not only useful but indispensable for teaching the truths of revelation. The parables of the Gospel are applications of this principle: the kingdom of heaven is likened to a marriage feast; the Church is compared to a grain of mustard seed; the mercy of God is similar to the love of a father for his prodigal son; sanctifying grace is described as a wedding garment; and the just man is like to a house that is built upon the rock.

## BASIC ANALOGY OF THE INCARNATION

The fundamental analogy which Christian tradition uses for the Incarnation is the union of body and soul in man. Arguing against the rationalists of his day, St. Augustine complained:

There are some who insist on an explanation of how the Godhead was so commingled with man's nature as to constitute the one person of Christ, since this had to be done once, as if they themselves could explain how the soul is so united to the body as to constitute the one person of a man, an event which occurs every day. For just as the soul is united

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<sup>2</sup> *Enchiridion Symbolorum* (Denziger-Bannwart) 1796. (Hereinafter, this work is cited as DB.)

to the body in one person so as to constitute man, so God is united to man in one person so as to constitute Christ.<sup>3</sup>

Augustine's point was that it is unreasonable to refuse to believe that God and man are united in Jesus Christ, when we do not fully understand how body and soul are united in ourselves. Obviously we do know a great deal about the latter union, which is natural, and this can help us to understand the former, which is supernatural. Also we read in the Athanasian Creed which is part of the Divine Office, "As the rational soul and the flesh is one man, so God and man is one Christ."<sup>4</sup> Given this similitude, therefore, the teacher is ready to use it as a key to explain the various aspects of the Incarnation which form an essential part of Christian education. Literally every phase of the hypostatic union can be clarified by applying analogously to the union of the two natures in Christ what we know from reason and philosophy about the union of body and spirit in a human being.

1. The first question which presents itself to the student is how it was possible for God to have come down from heaven to become man and yet not have left heaven. Applying the analogy of body and soul, St. Augustine explains that our difficulty arises from a carnal conception of Christ's divinity. Once we realize that the divinity is something spiritual, like man's soul, the mystery becomes more intelligible, seeing there is a parallel situation which is taken for granted in the natural order. Augustine wrote to his correspondent:

I wish you to understand that the Christian teaching does not hold that the Godhead was so absorbed by the flesh in which He was born of the Virgin, that He either relinquished or lost the governance of the universe. . . . The nature of the soul is far different from that of the body; how much more different must be the nature of God, who is the Creator of both soul and body?<sup>5</sup>

Two operations of the soul help us to understand how God could at the same time remain in heaven and become incarnate on earth. First we examine the soul's activity in sensitive per-

<sup>3</sup> St. Augustine, "Epistula 137," translated in *Augustine Synthesis*, ed. Eric Przywara, S.J. (New York: Sheed and Ward, 1945), p. 51.

<sup>4</sup> DB 40.

<sup>5</sup> St. Augustine, *op. cit.*, pp. 48-49.

ception. Although it is nowhere else except in its own body, yet the soul perceives many objects that are outside the body:

For wherever the soul sees anything, there it is exercising the faculty of perception . . . and wherever it hears anything, there it is exercising the faculty of perception. . . . And are we to suppose that something incredible is told us regarding the omnipotence of God, when it is affirmed that the Word of God, by whom all things were created, did so assume a body from the Virgin and manifest Himself with mortal senses, as not to withdraw from the bosom of the Father, that is from the secret place where He is with Him and in Him?<sup>6</sup>

On a higher plane, we examine the soul's power of intellection and communication of spiritual thought, clothed in bodily words, and we gain a still deeper insight into the Word becoming flesh and yet remaining with the Father:

I put some conception before my audience, and I keep it with me. You find what you have heard, and I do not lose what I have said. . . . When the conception is present in my heart, and I wish it to be in yours, I make use of a sound as vehicle to have it pass to you. I take up the sound and, is it were, put into it the conception, and I utter it, bring it before you, and teach it without losing it. If my conception could do this by my voice, could not the Word of God do it by His flesh? For behold, the Word of God, God with God, the Wisdom of God abiding immutably with the Father, that He might go forth to us, sought flesh to be as it were the sound, and implanted Himself in it, and came forth to us, yet did not withdraw from the Father.<sup>7</sup>

This comparison between human thought and the Word of God also gives us the basic analogy for explaining, in human terms, how the Second Person of the Holy Trinity proceeds from the Father by intellectual generation.

2. The divine maternity of the Blessed Virgin is another aspect of the Incarnation which gains in intelligibility by applying the analogy of body and soul in man as humanity and divinity in the hypostatic union. According to the teaching of the Church, Mary is not only the Mother of Christ but the Mother of God? How is this possible and what does it mean?

We transfer the problem to the level of natural maternity and ask ourselves: Is the mother of any child born into the world only the mother of its body, or of the whole child, body

<sup>6</sup> *Ibid.*, pp. 49-50.

<sup>7</sup> *Ibid.*, "Sermo 28," p. 209.

and soul? Obviously she is the mother of the whole person. Yet we know that the human soul is not generated by the parents, father and mother. As a spiritual substance, it must be created directly by God every time a child is conceived. If therefore we commonly and logically attribute true motherhood to the mother of a human child, though she is not the maker of its soul, we may with equal justice attribute true maternity to Mary, as the mother of the Divine Child, although she is not, in any sense, the cause of His divinity.

3. One of the deepest reaches of the Incarnation is the fact that in pointing to the human being, Jesus of Nazareth, we are describing and denominating, in the truest sense of the word, God Himself. We speak of God having been born in Bethlehem, living at Nazareth as a carpenter's son, preaching, teaching and healing the sick, suffering His passion, dying on the cross and rising again from the dead. Fundamentally these predica-tions are correct because one and the same historical individual was at the same time God and man.

This is rendered more clear in the light of the Church's analogy. What do we see when we point to any person and call him by name? We see only his body. Yet we attribute all his actions, whatever he says and does, everything down to the smallest detail of quality of voice and gesture of hand, to the whole man, body and soul combined. In a similar way, what men perceived by reason alone in Christ our Lord was only a human being; and yet everything He did, from the resurrection of Lazarus to the blessing of the children is attributed by faith not only to His divinity. So that as truly as we say that every action of our body is animated by the soul, we believe that everything which Christ did in His humanity, by reason of its union with the Sec-ond Person of the Trinity, was also divinized by God.<sup>8</sup>

4. In order properly to appreciate the Incarnation, it is neces-sary to recognize wherein lay the difference between God's presence in the world prior to His becoming man, and His

<sup>8</sup> The analogy here in question is of the body in man to the humanity (body and soul) in Christ, and of the soul in man to the divinity in Jesus Christ. In the form of a proportion, this would read:

$$\frac{\text{Body and Soul in Christ}}{\text{Divinity in Christ}} = \frac{\text{Body in man}}{\text{Soul in man}}$$

presence ever since. Evidently the Word of God had been in the world since the world was made; nevertheless we speak of His coming into the world at the time of the Annunciation.

The full meaning of this truth is shrouded in mystery. But some clarity is afforded if we consider the different ways in which the human soul may be present in various places. It can, for example, be present in one place by reason of its influence, as the Holy Father is said to be present among Catholics, where his authority is respected and obeyed; it can also be present effectively, by reason of the works it produces, like the presence of St. Thomas in the *Summa* or of Michelangelo in the *Pieta*. All these and similar presences, however, are as shadows compared to the unique presence of the human spirit in the body which it animates. Here we have no mere influence, physical or moral, or mere effectiveness, but the soul itself, from which all the activity of a man proceeds. Analogous to this unique presence of the soul within the limits of its body, is the presence of the Word of God within the confines of His humanity. God is present in Christ Jesus substantially, in all the plenitude of His omnipotence and all the perfection of His divinity. He is no more perfectly present anywhere in creation than He is in His humanity, even as the soul is nowhere more completely present in the world than it is in the body which it informs.

5. Finally it is the teaching of our faith that the humanity of Christ is the great sacrament of the New Law; through which the grace of redemption flows from God to the human race. In the time of Christ, it was through His human nature that He worked His miracles, preached the truths of revelation and underwent His passion and death. Again we are confronted with a mystery: why God should have so chosen to redeem mankind as to channel His graces through the humanity He assumed of the Virgin Mary. But again some help is found by reference to the basic analogy. The instrument which the soul uses to perform its functions, even the highest, here on earth is the body which it animates. The noblest operations of the soul are thought and volition, yet how completely dependent for their exercise on the body. The soul desires to understand the nature of things—it must use the body, through the senses, to acquire the material whence ideas can be formed. The soul



wishes to share its thoughts and desires with other minds and hearts—it must resort to bodily sound and sensible movement to communicate its spirit to others. So intimate is the connection of body and soul in these functions that without the senses operating there would be no thought received, or conceived, or transmitted among men in the present order of providence, except by a miracle of God.

In somewhat the same manner, God has chosen to associate the humanity of Christ and His divinity in our regard. Grace comes from the latter, but through the former. Being human, we receive, and God transmits, the grace of salvation through the human nature of Christ, assumed in Nazareth, sacrificed on Calvary, risen from the dead, and operating in the Mass and sacraments as arteries of mercy from the divinity with which the humanity is substantially conjoined.

#### THE EUCHARIST—A CONTINUED INCARNATION

Since the Holy Eucharist contains the whole Christ, true God and true man, the attributes predicable of the Incarnate Word are also applicable to the Blessed Sacrament. As expressed by the present Pontiff, when we look upon the Eucharistic Species, we should say: "Death has not destroyed this body which was pierced by nails and scourged. . . . This is that body which was once covered with blood, pierced by a lance, from which issued saving fountains upon the world, one of blood and the other of water."<sup>9</sup>

This identity of Christ in the Eucharist and the Christ of history was clearly stated by the same Pontiff when, as Cardinal Legate to the International Eucharistic Congress in Budapest, he told the assembled faithful that the Holy Eucharist is "that unsearchable mystery by which we believe that the earthly life of Christ our Redeemer, though *apparently* closed at His Ascension into heaven, still goes on and will go on until the end of time. . . . It is nothing less than the invisible continuation now of His visible presence in times past."<sup>10</sup>

Consequently, the fundamental analogy of body and soul to humanity and divinity, which helps so much better to under-

<sup>9</sup> Pope Pius XII, *Encyclical Letter on the Sacred Liturgy* (Washington, D.C.: National Catholic Welfare Conference, 1948), p. 48.

<sup>10</sup> *La Documentation Catholique*, XXXIX (June 20, 1938), coll. 710-714.

stand the hypostatic union, is equally valid when applied to the Real Presence, where "after the consecration of bread and wine, our Lord Jesus Christ, true God and true man, is truly, really and substantially contained."<sup>11</sup> However, the Eucharist is not only the object of our worship and adoration, it is also the instrument of our sanctification—as the Sacrament of the Altar—to which another analogy is applied in Christian tradition.

#### BASIC ANALOGY OF THE BLESSED SACRAMENT

The Holy Eucharist as a sacrament of the New Law was given its basic similitude by Christ Himself. He described the Blessed Sacrament as food and drink for the soul, comparable to solid and liquid nourishment for the body. "My flesh," He said, "is food indeed, and my blood is drink indeed."<sup>12</sup> And at the Last Supper, when instituting the sacrament of His love, He consecrated what normally serves as bodily food into His sacred Body, and bodily drink into His precious blood. The very manner of receiving the Blessed Sacrament, orally as food and drink, signifies the function which the Eucharist is meant to serve for the supernatural life of the soul.

When the Council of Trent defined the Catholic doctrine on the Eucharist, it repeated the teaching of Christ, with an explicit clarification which later events proved to be specially important. "Our Savior," the Council stated, "when about to depart from this world to the Father, instituted this sacrament . . . (which) . . . He wished should be received as spiritual food for souls, whereby they may be nourished and strengthened, living by the life of Him who said: 'He that eateth me, the same also shall live by me,' and as an antidote whereby we may be freed from daily faults and preserved from mortal sins."<sup>13</sup>

As with the Incarnation, the mystery of the Blessed Sacrament becomes more clear and its teaching correspondingly easier as we apply the similitude of food and drink to the function of the Eucharist in our spiritual life.

1. Since the Sacrament of the Altar is compared to food and drink, we logically infer that just as nourishment is necessary for sustaining the life of the body, so the Eucharist is needed

<sup>11</sup> DB 874. Decree of the Council of Trent, Session XIII.

<sup>12</sup> John 6:56. <sup>13</sup> DB 875.

to retain the life of the soul. If we further analyze the two lives, we find that in both cases they mean the union of the thing living with the vital principle which gives it life. Thus the life of the body consists in its union with the soul, and the soul's life consists in union with God through sanctifying grace. To maintain this union sustenance is required, natural in one case and supernatural in the other. And just as truly as without nourishment the body will die by separation from the soul, so without its spiritual food in the Eucharist the soul will die by separation from God by mortal sin. Hence the warning of Christ, "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you."<sup>14</sup>

In the early Church, Christians were so conscious of this necessity that they gave Holy Communion to infants as soon as they were baptized. They also distributed the Sacred Particles left over from Mass, to the little children who were brought to the Holy Sacrifice. As late as the Council of Trent, the necessity of Communion for children was a vexing problem, which the Fathers of the Council finally solved by declaring that "... there is no necessity which obliges children who lack the use of reason, to receive the sacramental communion of the Eucharist, since, regenerated by the water of baptism and incorporated into Christ, they cannot, at that age, lose the grace of the sons of God which they possess."<sup>15</sup> Here it should be noted that the analogy has only a qualified application, since infants need food as much as anyone; yet they do not need the spiritual food of the Eucharist. The fact is the analogy holds in general, since Holy Communion is morally necessary once a person reaches the age of reason and begins to exercise his spiritual powers with consequent danger to his state of grace.

2. Because it is food and drink, the Eucharist can serve its purpose only where spiritual life is already, or still, present. Hence arises the need for sanctifying grace in the soul antecedent to Holy Communion, and the Church's condemnation of any practice, like the Protestant, which allows the Sacrament to be received, although a person is conscious of grievous sin. Against the Reformers, the Church has condemned the doctrine that "the principal fruit of the most Holy Eucharist is the re-

<sup>14</sup> John, 6:54.      <sup>15</sup> DB 933.

mission of sins,"<sup>16</sup> and the corresponding error that "faith alone is a sufficient preparation for receiving the sacrament of the most Holy Eucharist."<sup>17</sup>

3. Furthermore as it is not enough to take food just once or rarely to maintain life in the body, so, in order to remain alive supernaturally the soul must communicate more or less frequently, otherwise debility, disease and finally death will set in. It was this conviction, founded on the analogy with bodily food, that has prompted the custom of frequent Communion since apostolic times. During the first centuries of the Church, the practice was that everyone should communicate when he assisted at the Holy Sacrifice. The various documents that bear on the subject: the first epistle of Pope Anacletus, the tenth of the Apostolic Canons, and the writings of Gratian, prove that worthy reception of the sacrament was obligatory on all the faithful whenever they attended Mass.

As time went on, the practice of frequent and daily Communion lapsed in the Church, until fifty years ago, in 1905, St. Pius X restored the custom. It is instructive to read how he appeals to the analogy of food as the doctrinal basis for renewing the daily frequentation of the Eucharist:

Christ our Lord . . . more than once, and in no ambiguous terms, pointed out the necessity of eating His flesh and drinking His blood, especially in these words: "This is the bread that came down from heaven; not as your fathers did eat manna and are dead: he that eateth this bread shall live forever." From this comparison of the food of angels with bread and with manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were daily nourished with manna in the desert, so the Christian soul might daily partake of this heavenly bread and be refreshed thereby. Moreover, whereas, in the Lord's Prayer, we are bidden to ask for "our daily bread," the holy Fathers of the Church all but unanimously teach that by these words must be understood, not so much that material bread which is the support of the body, as the Eucharistic bread which ought to be our daily food.<sup>18</sup>

4. A further extension of this concept of the Eucharist as food is the proportion which is commonly recognized between

<sup>16</sup> DB 887. <sup>17</sup> DB 893.

<sup>18</sup> *The Decree on Daily Communion* [Issued by the Sacred Congregation of the Council, it was approved by St. Pius X on December 20, 1905.] (London: Sands and Co., 1909), p. 25.

the health and vigor of the body and the benefit which a person derives from the food he eats. If the body is strong and vibrant with energy, the food it takes will not only sustain life but profit the body immensely. On the other hand, if the body is weak and sickly, the appetite fails, food and drink become unpleasant to take, and the value derived is at a minimum. Comparably, in the supernatural order, the more virile the life of the soul and the better prepared ascetically for Holy Communion, the more benefit it receives from this spiritual food. In the words of the Decree on Frequent Communion:

Although the sacraments of the New Law take effect *ex opere operato* [by the very fact of reception], nevertheless they produce a greater effect in proportion as the dispositions of the recipient are better. Therefore care is to be taken that Holy Communion be preceded by serious preparation and followed by a suitable thanksgiving according to each one's strength, circumstances and duties.<sup>19</sup>

5. However, the Church compares the Eucharist not only to food and drink, but also to medicine, calling it "the antidote whereby we are delivered from daily faults and preserved from deadly sins." Pursuing this analogy we find the reason for the Church's opposition to the Jansenist heresy which conceived the Blessed Sacrament exclusively as a reward for virtue and the privilege of high sanctity. The Jansenist Arnould excluded from the Holy Table, "all those . . . who are not yet perfectly united to God alone . . . who are not entirely perfect and perfectly irreproachable."<sup>20</sup>

Contrary to this error, the Church teaches that as Holy Communion is spiritual food to nourish and sustain the soul, it is also medicine, like bodily medication in the natural order. St. Pius X used this medicinal function as the main argument for daily reception of the Blessed Sacrament:

The desire of Jesus Christ and the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those graver sins to which human frailty is liable. So that its primary purpose is not that the honor and

<sup>19</sup> *Ibid.*, p. 31.

<sup>20</sup> Arnould, Antoine, *De La Frequent Communion* (Lyon, 1683), p. 186.

reverence due to our Lord may be safeguarded, or that the Sacrament may serve as a reward of virtue bestowed on the recipients.<sup>12</sup>

Theologians commonly distinguished three ways in which the Eucharist may be considered medicinal: it restores to the soul spiritual strength, which had been diminished through previous sins; it remits both penalty and temporal punishment due to our daily venial faults; and it moderates the force of concupiscence, notably the risings of lust. All these effects are analogous to the natural effect of bodily remedies which may serve as a tonic to retrieve the energy lost through sickness or physical exhaustion; as an antidote to counteract the result of a poison that has entered the body; or as an antibiotic, to combat the spread of infection and assist the forces of nature in their resistance to bodily disease.

#### CONCLUSION

The foregoing analysis was only illustrative of the general principle stated at the beginning, that as a teacher uses the method of analogy in explaining the mysteries of faith, to that extent will they become more intelligible, more distinctive one from another, and more vital in the spiritual life of the student. When we reflect that even in the natural order, the things of God must be explained by analogous concepts drawn from created things, it is only to be expected that divine mysteries need to be described by comparison with the world of nature.

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Manhattan College has 2,288 regular, day-session students this spring, a slight drop from the September, 1954, figure of 2,422. The School of Engineering has 919 students, 497 in electrical and 422 in civil engineering. There are 780 students in the School of Arts and Sciences: 200 in the liberal arts program, 496 in pure and social sciences, and 84 in the physical education curriculum. The School of Business has 589 day-session students plus 148 in the evening session, for a total of 737.

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<sup>21</sup> *The Decree on Daily Communion*, pp. 25-26.



## PERSONALITY DEVELOPMENT VERSUS ACADEMIC ACHIEVEMENT

ROBERT P. ODENWALD\*

One might be inclined to argue that personality development is entirely compatible with academic achievement in our Catholic schools. Ideally this may be true, and certainly it should be true. But practically, I insist that there is a decided opposition between these two concepts. The Catholic ideal of personality of necessity is that of an ideal life, lived primarily for God, and directed constantly toward Christian perfection. I ask you to stop and think. Does academic achievement, held in such high regard in our schools, aim at such a goal? I doubt very much that it does.

First of all, let us define our terms. What do we mean by personality development? And what is the servitude to academic achievement which I condemn as a goal of Catholic education?

Your personality is your own; it distinguishes you from everyone else. No one else has or can have a personality like yours. Your personality is the "you" that we know. It is the sum of all your traits, your habitual way of behavior, your distinctive physical and mental qualities; it is your **total response to your environment**.

Personality is not born within you, it is something you acquire in a lifetime. It is colored and altered from time to time by your emotions, by sickness, by anything evil that befalls you. Luckily, this change in personality is usually temporary, and basically you are the "you" that has been graciously developing through the years. For our discussion here let us consider personality to include all the psychological traits or characteristics of an individual potentially or actually present, and which, let me emphasize this, are arranged according to some particular plan or philosophy of life.

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In a philosophy of education other than that of our Catholic school system, it is conceivable that the ideal of personality development can be of a driving, determined, executive type of training that destroys whatever is in the way of achievement of "success." Does academic achievement of this present day aim at such a goal? Yes, I am sorry to say, it does; it is measured in terms of success only. In order to have a few excel, to be pointed out as "the best," the efforts of the teacher are directed toward the development of these few, while little heed is given to the less-talented pupils who trail along. This, then, is the problem that faces all educational systems, including the Catholic. Education should train its students to place spiritual values highest in their philosophy of life and at the same time prepare them to compete in a world where "success" is the catchword to more and greater success.

Note that I say this is not a problem for Catholic educators alone, for we firmly maintain that educators must all face the same question: Is education primarily concerned with the development of the human personality to its noblest possibilities, or is it primarily concerned with academic accomplishments? If achievement is the principal goal, then development of personal nobility becomes subservient to it.

#### OBLIGATION TO DEVELOP THE WHOLE CHILD

Who of us will not admit that theoretically it is the function of the school to develop the whole child, not merely his intellectual capacities? Many persons probably smugly believe that our Catholic schools are accomplishing this goal as well as can be expected. Of a few this may be true. But in the main, our Catholic philosophy of education is permeated with the idea that students must be egged on to excel. There is a simple psychologic explanation back of this attitude. For long, tedious years our Catholic schools have had to fight for their very existence, and they have had to continuously prove themselves of a quality in all ways equal to that of the public schools. Perhaps now the mechanism of overcompensation is at work in the minds of our Catholic teachers. They wish to prove that their schools are even better than non-religious schools, by producing pupils who can win contests of statewide or national

scope. In this way their schools may be recognized as being superior.

I ask you, do brilliant accomplishments of a few exceptional students make the school a better school? Tell me, are its claims to worthiness so flimsy that the school must pick a chosen few to champion its cause?

Does not the superiority of our Catholic educational system rest principally on the fact that it teaches our children about God and about His commandments? Does it, or does it not, teach a way of life? Or do we support at considerable effort our own system of schools in order that our first-graders may be pushed to read a few more books than other first-graders, or that our eighth-graders may have a winner in the national spelling bee, or that one of our high school seniors may win a state oratorical contest? Surely, this is not why we pay once and then a second time in support of schools. The sacrifice of our added burden would then be a futile one. I do not claim for one moment that we should withdraw our students from such competitions, nor should we belittle or disdain their victories. It is the overemphasis on their desirability as a goal of education. We must ask ourselves, what is the cost to our children?

Let me make myself clear by citing a few examples illustrating the point I wish to make. Our Catholic schools are filled with students whose only interest in their studies seems to be the prominence they gain by sitting at table one instead of table five in the first grade, or being on the honor roll in the eighth grade. This is education that defeats its own purpose.

One of the first laws of the psychology of learning is that the student shall have the will to learn, the will to acquire knowledge of the subject matter, the will to assimilate it as his own. The will to be first in the class, is psychologically and pedagogically an inadequate motive for basic learning and for remembering for any length of time.

How often we read in the papers of some youth whose intellectual superiority has somehow soured! He is committed to a mental institution for safekeeping, or he is sentenced to the penitentiary for some unspeakable crime. You may say that we can not place the blame on our educational system. But often we can. If development of personality is an aim of education,

it will nurture those traits which best fit the individual to some standard of perfection. It will involve the development of a philosophy of life which can sustain the individual's continuous attempt to attain the perfection of the ideal standard.

The Catholic school which prides itself on the intellectual prowess of its students and the worldly success of its graduates can scarcely be proud when some of these intellectual giants become drunken rowdies on their nights off campus, or when the successful graduates become known as "slick operators" in the business world. Fortunately, these are exceptions among our brighter students. What we are seeking to emphasize is that educational efforts should not be slanted toward the development of only the intellectually superior. It must be aimed at the personality development and learning of every individual pupil in the class.

#### CONCERN FOR SLOW LEARNERS

What happens to the less-talented persons who fail to uphold the glory of the school by shining forth as contest winners? We can not overlook the fact that in each school there are a few exceptionally bright pupils and a few who learn with difficulty. In between is the great number of average students, those with so-called normal intelligence. It is for this large group that the curriculum must be planned. They must be trained for the place they are to take in this competitive world.

We stand admiringly before a magnificent building which has just been completed. We feel a deep admiration for the great architect who planned the building and for the masterful contractor who accomplished its erection. They surely were men of exceptional powers. They had the ability to direct the many hands that reared the splendid edifice. But what of the men who did the actual work? Each had to have the particular ability for the work required of him. If we watched the building grow, we stood amazed at the solid masonry that went up before our eyes, at the maze of pipes running from floor to floor, at the intricate wiring being installed, and at the cleverness of the carpentry. Each bit of work had to be perfect. A flaw could be the cause of an expensive leak, a possible fire, an ultimate collapse of a wall. These workers are our average citizens,

men who not only know their work but men whose personality development has made them take pride in doing an honest job. These are the men whose children we are educating toward good citizenship.

I asked a recent eighth-grade graduate of one of our Catholic schools how she liked the school. She shrugged her shoulders. "Okay, I guess, only we had contests in everything from the first grade all the way through the eighth. I got pretty sick of them." Of course she did, because they proved to her that she was a second-rater, a mediocre person with no excellent qualities and only a few average ones. Would you say that a Catholic education did all that it should to prepare her to meet the world as a young Christian woman full of the enthusiasm of living, and at the same time aware of her potentialities and her handicaps? You may glibly answer that perhaps these were the cold, hard facts and the girl simply had no talent. Then, it is you that are cold and hard. If this girl had been your daughter, sweet and cheerful, sympathetic and tender, you would deny that she was entirely without talent. Do you dare believe that of any human being? On what would you base your judgment? We all have read biographies of noted men who did poorly at school, excelled in their mathematics and flunked in English; stayed up all hours of the night working on an invention and failed in history. All of these are evidences of misjudgment on the part of the school, of teaching that was not geared to develop the talents of the individual.

Any educational system that stifles, belittles or degrades any of its students because they can not keep up with the seemingly intellectually gifted is doing a grave injustice to one of God's little ones and ignorance can be their only plea for forgiveness.

You may attempt to defend these errors of our educational system by lightly saying, "After all, the students are taught religion. It is hardly the fault of the school that they do not practice it better." You may think the same is true of personality development: "The school does what it can; it is hardly the fault of the school if its treatment doesn't take." What shall we say of a Catholic university which finds itself forced to dismiss students in the graduate courses for cheating, after those students had been in Catholic schools for over sixteen years? Would we

say that such a Catholic school had placed its emphasis on personality development or upon academic achievement? Which must have seemed more important to those unfortunate students caught in the whirlpool of ceaseless competition?

We can not blindly claim that all the youths addicted to narcotics, that all juvenile delinquents come from schools where religion is not taught. Little children enter our schools, sweet and soft, ready to be moulded into fine Catholic citizens. Where have we failed in our duty to develop strong Christian personalities?

You can not but admit to yourselves that we do have a very real problem in our educational system. Certainly we can help to better this situation, even though we may not be able to completely solve the problem in our highly competitive American culture.

#### SOME SUGGESTIONS FOR IMPROVEMENT

The schools can do much to develop wholesome personality traits. Among the traits well suited to schoolroom training are: initiative, self-resourcefulness, persistence and creativeness; honesty, co-operativeness, social-mindedness and freedom from personal bias. If these and other worthy personality traits are to be fostered in the schoolroom, then we must look critically upon the general atmosphere of the school, the administration of school policy, the procedures of the individual classroom and of the school as a whole, all this from a mental-hygiene point of view. Mental-hygiene implications are met in all learning situations. Therefore mental-hygiene objectives have pertinence in every type of subject: history, science, shorthand, or any other subject, as well as in the extracurricular activities of student and teacher together.

One of the corrective measures which we would advocate for the improvement of schools is the careful training and selection of teachers in view of their attitude toward the role of teacher and in view of their own personality make-up. In general, emotional immaturity breeds its own kind, and the emotionally immature teacher can have a seriously harmful effect upon her pupils.

"The instructional activities should be individualized to meet



the needs of the pupil," writes one of the foremost educators. This of course implies a great deal more individual attention to pupils. It necessitates a good psychological testing program. It means a great deal of remedial instruction. Curricular requirements would have to be modified to meet individual talents. All in all, this means a great deal more work for teachers and a great many more teachers to do the work. But, to all objections I can only say: Are the children worth helping, or should we be satisfied just to force the three R's down their throats and not really prepare them to live in our modern world? In a good school program each child would become a case study, an individual personality, perhaps with certain handicaps and with certain potentialities, in a unique environment. The school system would strive to help each child on the child's own terms and not on the general terms laid down by the school directors.

A crucial point in modern education, and one closely related to academic achievement, is the competitive marking system. To my mind this helps neither the brighter children nor the duller children. I think that one of its principal purposes may be to aid teachers to dominate their pupils and hold the threat of failure over their heads. For the bright students, the competitive marking system frequently means pride in false achievements, demands for recognition in all they do, love of competition for its own sake, and fear of those who threaten their standing. They may gain laurels far beyond their due on the basis of effort extended, and as a result they may become easily discouraged later on when life demands greater efforts and grants less rewards.

Overemphasis on intellectual achievement leads to distaste for school in those slower in learning. Unfortunately, it even encourages cheating among both the smart and the dull. As long as the teacher regards intellectual achievement as the sole test of the educative process, she will rely entirely on class competition and maintain a distressing hierarchy among her pupils.

The process of assigning grades is a bugaboo of the competitive system, causing undue emotional conflict among children. The pupils become "apple-polishers" from the first grade up through professional school, and they display their anxiety openly. Proper motivation for study is destroyed.

Therefore, for mental-hygiene reasons the wise teacher will eliminate as much as possible unwise competition among her pupils. Co-operation should be stressed in its place. Unless a feeling of co-operative effort is aroused, tension will arise. No child willingly falls behind his classmates, however much he pretends an indifference to failure. Approval is a basic need of everyone.

The child should be trained to compete only against himself, to better his own efforts, to develop his own potentialities, to accomplish the best of which he is capable. The parable of the talents has an ageless application in the field of education.

The school is an important center for training in social consciousness. When academic achievement is the only goal of the school, then only those who excel will come to feel that they have something to contribute to society. Too frequently the classroom is a field of favorites, where only the chosen ones are called upon to contribute anything of their own, either by doing little tasks for the teacher, or displaying the excellence of the class by their recitations when visitors are to be impressed. The more inadequate, the more insecure the teacher, the more she will need to exalt herself by "showing off" her better students and hiding the poorer ones by ignoring them. The less-gifted members of the class come to feel that they are mere bystanders, "leaners-on" of society, with no positive role to play in community activities. When a child is unfavorably compared with another, as in competitive school activities, his personal worth seems questioned. An emotionally mature teacher with a sound knowledge of mental hygiene will moderate the keen competition that so frequently motivates the school activities and will persuade the students to enter them in a spirit of co-operation and for the enjoyment and self-improvement they can receive from these joint activities.

The teacher and the school should provide an atmosphere of acceptance in which each pupil feels free to explore his environment and move toward the satisfaction of his needs without fear of humiliation. It is both impossible and undesirable for the teacher to shield the child from all failure. Rather, the teacher should strive to maintain an atmosphere wherein the child feels so secure and accepted that he can acknowledge

failure and deal with it realistically and without panic.

To accept and approve all the child's acts would interfere with learning by keeping the child from recognizing the real consequences of his reactions. The teacher should accept the child as he is, but at the same time encourage him to improve constantly.

#### CONCLUSION

Society through its educational leaders should stop the emphasis being placed upon academic achievement as the only and principal goal of education. Rather, it should esteem the whole individual, aiming at maturation of his personality, his moral integrity and his willingness to share in community life and welfare. Academic achievement can never be a measuring rod of a happy, healthy personality. Many a youth who has had poor grades in school or who has even failed in school has become socially useful and adjusted when given the opportunity to prove his worth.

If we are to grow a free and democratic world, we can best nourish the tender seeds in the schoolroom. If personality development is the goal of education, society should and can find a satisfying place for everyone to contribute his share to the progress of the world. Society can not look to the intellectually superior for every accomplishment. The goal of every student should be to become a well-balanced Christian individual ready to assume a beneficial role in society, possessing within himself a mature personality that will bring him a virtuous and happy life.

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Five fellowships for study in Spain are available to American graduate students for the 1955-56 academic year. The awards, given by a private donor, are administered by the Institute of International Education, 1 East 67th Street, New York 21, N.Y. Closing date for application is May 1, 1955. The fellowships provide tuition, maintenance, travel, and incidentals.

## A SURVEY OF THE LAY CATECHISTS TEACHING PUBLIC SCHOOL PUPILS

REV. THOMAS J. FRAIN\*

The Church of Christ has shown herself a truly zealous educator during every age. Each era has seen her championing the religious education of the young, and our own day has borne witness to this fact. Of particular concern in our day has been the interest of the Church in the religious instruction of Catholic children attending non-Catholic or public schools. This deep concern was heartfully expressed by Pope Pius XII when, on September 2, 1948, he received more than six hundred American pilgrims at Castel Gondolfo. At that time the Supreme Pontiff said:

What pastor of souls, what true lover of Christ can contemplate with indifference the several million Catholic children being trained in schools from which all religious instruction is excluded? Will not each and every one feel the spur of holy zeal and Christian charity to provide for these unfortunate members of the growing generation the most important element of true education?<sup>1</sup>

From time to time attempts have been made to arrive at a statistical estimate of the number of Catholic children attending public schools in the United States. The most recent estimate is that found in the Mid-Century Survey conducted under the direction of the National Catholic Welfare Conference in 1950.<sup>2</sup> From information gathered from every part of our country it was assumed that the majority of Catholic children are attending public schools. This assumption is based upon two facts: first, approximately 42 per cent of the parishes in the United States have Catholic elementary schools, and but 12 per cent have Catholic high schools; secondly, the official estimate of the number of Catholic children in public elementary

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<sup>1</sup> *Osservatore Romano*, September 2, 1948, p. 1.

<sup>2</sup> *Mid-Century Survey of the Confraternity of Christian Doctrine in the United States of America* (Washington, D.C.: National Catholic Welfare Conference, 1951).

schools is approximately three million as opposed to two and one-half million in Catholic elementary schools, and one and one-half million Catholic children attending public high schools as opposed to slightly more than five hundred thousand children in Catholic high schools.

Only 1,554,000 of the three million Catholic children attending public elementary schools were officially reported as being under weekly religious instruction. Adequate figures were not obtainable for the high school division, but percentage estimates by regions of Catholic children in public high schools attending weekly religious instruction ranged from a low of 14 per cent in one region to a high of 61 per cent in another. The conclusion is that roughly, out of 5,500,000 Catholic grade school children, 1,500,000 do not receive regular religious instruction. On the secondary level the conclusion is even more alarming in that approximately half of the Catholic children of high school age do not receive weekly instruction.

The task of reaching the uninstructed takes on gigantic proportions when we consider the limited number of priests and religious available for labor in this portion of the Lord's vineyard. The solution has been proposed by the Supreme Pontiff:

Priests will not suffice for the work; the Sisters, to whom the Church in America owes such an incalculable debt, will not suffice. The laity must lend their most valiant cooperation; and, first of all, Catholic parents should deem it their sacred duty to equip themselves so that they may be able to explain at least the simpler catechism, to their inquiring children.<sup>3</sup>

The laity have responded most generously to the appeal of the Holy Father. Tens of thousands have given and are giving generously of their time and talents for the religious instruction of the young. Now, with the increased participation of the laity in the affairs of religious instruction the complaint is not infrequently heard that while we are procuring lay catechists in large numbers, we are not obtaining catechists who are themselves qualified teachers of religion. It is likewise occasionally claimed that this work of religious instruction appeals

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<sup>3</sup> Pope Pius XII, "Address to the Eighth National Confraternity Congress," *Proceedings of the National Congress of the Confraternity of Christian Doctrine*, 1946 (Washington, D.C.: National Catholic Welfare Conference, 1947), p. 8.

only to persons of a particular educational and/or professional background. With these objections in mind a study was undertaken to inquire into the type of persons now engaged in the religious instruction of Catholic children attending public schools. The study concerned itself solely with lay catechists teaching catechism outside the hours of the regular school day. It was the purpose of the study to obtain as accurate a picture as possible of the laymen and laywomen engaged in such catechetical instruction by inquiring into their age, sex, matrimonial status, and educational, professional and occupational backgrounds. To obtain an even more complete picture of the present-day lay catechists further inquiries were made into their present catechetical activities and their personal interests and motives in the teaching of religion.

#### SCOPE OF SURVEY

The problem was approached through a questionnaire, prepared by the writer, and sent to a random sampling of one thousand lay catechists representing fourteen archdioceses and thirty dioceses. The questionnaire centered about the five items contributing to the background of the catechist. These items are as follows: general status, educational background, occupational background, professional background, catechetical activities, interests in the teaching of religion.

Of the one thousand questionnaires, 597 were returned to the writer, representing a return of approximately 60 per cent. Thirty-one of the 597 returned questionnaires had to be discarded either because of incompleteness or because the catechist returning the questionnaire was a teacher in the employ of a Catholic school and taught religion to the students of the Catholic school as a part of the school curriculum. It is therefore to be remembered that the statistics of this survey were based on the returned questionnaires of 566 lay catechists representing 45 dioceses in the United States. It should likewise be remembered that the findings herein presented were obtained directly from the catechists themselves.

The extensive scope of this survey is demonstrated by the fact that the 566 lay catechists replying to the questionnaire represent 393 cities and towns scattered over 19 states and the District of Columbia.



## VITAL STATISTICS OF CATECHISTS

Let us first consider the distribution of the catechists under consideration according to age, sex, and marital status. The age of the catechists varied between 15 and 70 years. The fact that approximately 31 per cent of the catechists were between the ages of 15 and 24 is accounted for, in part, by the participation of high school and college students in the work of catechetical instruction. Another 34.6 per cent of the catechists here considered were between the ages of 25 and 39, with the remaining 34.4 per cent being distributed between the ages of 40 and 70. More women were active in the religious instruction of public school children than men. The percentage of women was 87.7, or a ratio of approximately nine women to every one man. It is noteworthy that of the 498 laywomen who responded to the questionnaire and who were, at the time of the survey, teaching religion, 42 per cent were below thirty years of age. Of the men engaged in catechetical instruction it was found that of the 68 responding, 60.2 per cent were below that same age level. As to marital status single persons slightly out-numbered married persons, with a total of 311 as opposed to 255 in the married state. An effort was made to learn the number of brothers and/or sisters in the family of each catechist. It was hoped in this way to learn something of the family background of the laymen and laywomen engaged in religious instruction. Among the 519 responding to this question the range of the numbers of brothers and/or sisters was between 0 and 12. Thus it was learned that 105 were what might be termed "an only child," while 95 were from families of three children, 82 families of two children, and 68 from families of four children. The numbers of children of the 255 married lay catechists were found to vary from 0 to 8, with 41 per cent of the married catechists responding having families of three or more children. The average number of children per family among lay catechists was 2.3.

## EDUCATIONAL BACKGROUND

Cognizant of the fact that every truly effective catechist must have a good foundation in the faith and a good general knowledge of the teachings of Christ, the writer devoted the second section of the questionnaire to a detailed investigation into the

educational background of each catechist. Inquiries were made into the elementary, secondary, and higher education training of the lay catechist. Each was asked to indicate whether he had attended a secular or a Catholic institution of learning and the number of years of attendance. The results were startling.

Before presenting a detailed picture of the educational background of today's catechist, it should be observed that with particular reference to elementary education the total percentages will exceed 100. There is an overlapping due to the fact that some of the catechists here considered attended both public and Catholic schools.

Of the 566 respondees only 59.6 per cent had attended Catholic elementary school at one time or another. Of the 566, 40.1 per cent had the benefit of eight years of Catholic elementary education. This fact is in part due to the scarcity of Catholic schools in the territory in which the catechist was living during the years of his formal education. Too, it was revealed that while 53.1 per cent attended public schools at one time or another, 187 of the 566, or 33 per cent, attended public elementary schools for the full period of eight years.

With reference to secondary or high school education it was found that of the 566 catechists responding 41.8 per cent attended Catholic high schools as opposed to 55.7 per cent who attended public high schools. It may be noted that 205, or 36.2 per cent of the catechists concerned, attended Catholic high schools for the period of four years, while 231, or 40.8 per cent, attended public high schools for the same period of time. It is interesting to note that of the 566 catechists being considered here 14, or 2.5 per cent, had no high school education whatsoever.

A particularly healthy sign is revealed in the number of lay catechists who continued their education beyond the fourth year of high school. Three hundred fifteen, or 55.5 per cent of the catechists, spent from one to seven years in institutions of higher learning furthering their education. The breakdown of higher education statistics is as follows: 3 per cent attended junior college for a period of from one to two years; 9.7 per cent attended normal school for a period of from one to three years, with 52.0 per cent of this group attending for two years; 17.8 per cent of the 566 catechists attended Catholic colleges, with

10.7 per cent of the total number of 566 catechists graduating after four years attendance; 16.0 per cent of the total group attended non-Catholic colleges, with slightly less than one-third of this group graduating after the full four years attendance. A total of 51, or 9 per cent of the catechists responding, attended graduate universities for a period of from one to three years. Of the total group of 566 lay catechists 1.9 per cent completed three years of graduate study.

Assuming that a number of lay catechists would have little opportunity to attend Catholic schools, the questionnaire inquired of those who attended public schools the number of years of formal religious instruction each received. Here again the answers were most revealing.

On the elementary level 22.1 per cent of the 303 lay catechists who attended public elementary schools answered that they had never received any formal instruction in religion, i.e., in the form of attendance at catechism classes. Approximately 47 per cent reported that they had received less than four years of catechetical instruction. On the other hand it is to be acknowledged that 15.2 per cent received eight years of religious instruction while attending public elementary schools. The findings on the high school level were even more shocking. Of the 315 catechists who attended public high schools 189, or 60 per cent, responded that they had received no religious instruction on the high school level. Fifty-one, or 16.2 per cent, were recorded as having received a full four years of high school religion instruction while attending public high schools.

Of further interest in the educational background of the lay catechist is the fact that of the 315 lay catechists who have attended or who were currently attending institutions of higher learning, 126 hold academic degrees varying from the Bachelor of Arts degree to that of Doctor of Philosophy. The breakdown of this number shows that 44 of the catechists hold a Bachelor of Arts degree, 34 have a Bachelor of Science degree, 19 hold a Master of Arts degree, one has a Doctorate in Philosophy, and one a degree of Doctor of Education. The questionnaire further revealed that by June, 1955, 25 other lay catechists will have received their Bachelor's degree and 6 will have received the degree of Master of Arts.

A fourth category of educational background was added to the questionnaire, namely that of special training in the field of Catholic Action. Only 7 of the 566 lay catechists declared that they had such training. Of the 7, 6 described their training in terms of attendance at the Summer School of Catholic Action conducted under the auspices of the Queen's Work of St. Louis; the other catechist referred to attendance at the Knights of Columbus School of Catholic Action.

#### OCCUPATIONS

The amount of time the laity can give to the religious instruction of Catholic children attending public schools is determined to a large degree by the free time granted by their professional and occupational obligations. With this in mind the catechists were asked to indicate their profession or occupation and to indicate whether or not they were, at the time of the survey, active in their profession or occupation, whether or not they were retired persons, and whether or not they considered themselves to be persons of leisure. To facilitate the answering of these question, twenty-five professional and occupational choices were listed under the headings of professional, non-professional, clerical, and kindred workers. It may be of interest to note that 164, or 28.9 per cent, of the catechists responding, were housewives. Teachers, totaling 92, or 16.2 per cent, were second in predominance. Office clerks, totaling 35, or 6.1 per cent, and secretarial workers, totaling 34, or 6.0 per cent, rated third and fourth respectively. This section of the questionnaire likewise revealed that 118 students were currently engaged in the work of giving catechetical instruction to Catholic children attending public schools.

It has occasionally been asserted that there are a number of the laity who are persons of leisure and who are thereby willing recruits for the work of catechesis. In an effort to determine whether or not such persons are actually engaged in this type of work, the lay catechists were asked to indicate whether they might be designated as retired persons or persons of leisure. Twenty-three of the 566 catechists responded in the affirmative, indicating that they were persons of leisure, and 27 indicated that they had retired from their chosen profession or occupation.

The 92 teachers responding to the questionnaire were asked to indicate whether they taught in Catholic or public elementary schools, Catholic or public high schools, Catholic or secular colleges. The survey revealed that of the 92 professional teachers, 70, or 76 per cent, were teachers in public schools. Of these, 46 teach in public elementary schools, and 24 in public high schools. Of the remaining 22 teachers 9 were retired, 5 teach in Catholic elementary schools, 6 in Catholic high schools, and 2 in Catholic colleges.

No effort was made in this survey to search out high school or college students who are active in religious instruction. A random selection was made from the names and addresses submitted to the writer in the hope of obtaining an adequate sampling of lay catechists in this country. However, upon analysis, the returned questionnaire revealed that there were 118 students to be counted among the 566 catechists included in this survey. Twenty-eight were currently attending high school, and 90 were college students.

Added to these findings is the fact that the "Revised List of Colleges and Universities Interested and Active in Confraternity Work" lists 56 colleges and universities (Catholic) active in the Confraternity of Christian Doctrine program.<sup>4</sup> To the list could be added many members of the Newman clubs of our secular and state colleges and universities who are participating in this work. It is likewise encouraging to note that some Catholic colleges have extended their apostolate to handicapped and retarded children. The Catechetical Center of the College of St. Rose, Albany, New York, has led the way in this matter.<sup>5</sup>

#### PARTICIPATION IN CATECHETICAL INSTRUCTION

An analysis of the responses revealed that of the 566 catechists responding to the questionnaire 389, or 68.7 per cent, were actively engaged in the teaching of religion to Catholic children attending public schools at the time of the survey. Among

<sup>4</sup> "Revised List of Colleges and Universities Interested and Active in Confraternity Work," *College Confraternity News*, I (January-February, 1947), 3.

<sup>5</sup> Sister Noel Marie, C.S.J., "The Religious Instruction of the Exceptional Child," *Catholic Educational Review*, LI (December, 1953), 660-665.

these the range of experience, in years, was quite vast, extending from one to thirty years. The greater majority of the catechists, 73.4 per cent, had from one to three years experience; another 13.8 per cent had from four to six years teaching experience. The fact that approximately 86 per cent of the present-day catechists have less than seven years actual teaching experience in the field of religious instruction may be due, in part, to the fact that only in recent years has any great emphasis been placed upon the use of the laity.

The investigation further revealed that more catechists are active in the instruction of elementary school children than in the instruction of high school students. Thus it may be noted that there were approximately 83 per cent of the 389 catechists instructing elementary school children as opposed to 17 per cent of the above number of catechists engaged in the instruction of high school students. The amount of time which each catechist spends in such instruction varied between one and four hours each week. It was found that 77 per cent of the catechists in question are limited to one hour of weekly instruction; approximately 17 per cent spend two hours weekly in giving religious instruction to public school children.

As might be suspected, the time of experience in the teaching of religion among the 177 inactive lay catechists was found to be considerably less than that found among the active catechists. Forty-two catechists, or 23.7 per cent of the 177, were never engaged in the actual teaching of religion. Fifty, or 28.2 per cent of the 177, had but one year of actual teaching experience.

The logical question to be asked of those who had been trained to teach religion to children and who were not currently active in such work searches out the reason for such inactivity. In addition to 42 trained catechists who never had the opportunity to put their training into practice, it was found, as might be expected, that 41 attributed their inactivity to the fact that they had married and that in the course of time their home obligations prevented their taking the active part in the confraternity program they had once enjoyed. The reasons for the inactivity of the 177 lay catechists under consideration were many and varied. Among students it was found that while they might embark upon a rather ambitious program of catechetical



instruction for the young with an abundance of good will, they frequently found that the pressure of their own studies was so great as to necessitate their abandoning their avocation of catechetical instruction. Thus it was found that the pressure of studies was the second most frequently mentioned cause of inactivity, the first being the lack of any opportunity to teach. The pressure of professional and occupational or business obligations likewise takes its toll among laymen who desire to share in the catechetical apostolate.

#### TRAINING

The final section of the questionnaire used in this survey contained thirteen items. Herein information was sought which would reveal the kind and amount of preparation each catechist received prior to his active participation in the apostolate of catechetical instruction. Attention was also directed to the motive prompting the laity to undertake such work, and to the length of time each catechist spends in the preparation of his catechism instruction. An inquiry was also made as to the length of time the catechist would continue in the religious instruction of Catholic youth. Finally the opinion of each catechist was solicited as to what might be done to encourage others to aid in the task of catechists.

With particular reference to the special training the lay catechists have received, this survey revealed several important facts. Among these is the fact that of the 566 catechists responding to the questionnaire 73.4 per cent did receive special training through the Confraternity of Christian Doctrine program of their local diocese. However, it was also learned that 140 of the 566 catechists, or 24.8 per cent, had not received any special training in the religious instruction of the young.

The lack of uniformity in the course of preparation for lay catechists offered by diocesan confraternity programs throughout the nation is evidenced by the fact that this preparation varies from ten to sixty course hours in both doctrine and methods of teaching religion. In nearly all programs the course in doctrine was found to be given by a priest, while the course in methods was conducted either by a priest, a sister, or a layman specially qualified to give such instruction. In terms of hours

of instruction it was found that 133 lay catechists, or 32 per cent of the group of 416 catechists trained under diocesan programs, received instruction ranging from 51 to 60 hours; approximately 60 per cent of the catechists trained under diocesan programs received formal training of 30 hours or less. It is to be remembered, however, that the courses under consideration were given annually, and in some instances it was recommended that the catechists enroll in refresher courses after their first year of instruction.

It may be noted that 74 of the lay catechists trained under diocesan programs expressed the opinion that their training preparation was inadequate. The inadequacies as expressed by this group may be described as follows: 28 catechists expressed the desire for a fuller instruction in dogma, while 19 felt that the course of instruction in methods of teaching could have been more extensive. A worth-while suggestion was offered by 6 catechists who recommended the institution of refresher courses for trained catechists.

From a comparison of the number of hours each of the 389 active catechists expends in the actual teaching of religion and the number of hours he feels he can conveniently afford to spend in religious instruction, it is immediately evident that the generosity of the lay catechist will not be outdone in bringing the teaching of Christ and His Church to Catholic children. Of particular note is the fact that while no catechist is called upon to give catechetical instruction for five hours each week, nevertheless approximately 12 per cent of the group would be willing to give this much time if called upon to do so.

In answer to the question "How long do you plan to continue in this work of religious instruction of the young?" the 389 active catechists again demonstrated their willingness, generosity, and enthusiasm. It was found that 75.6 per cent of the catechists placed no limit on their future continuance in religious instruction. The limit placed by the remaining 24.4 per cent may be explained by the fact that in this group were many college students whose future was too indefinite to warrant any definite prediction.

It is to be noted that the catechists responding to this survey indicated universally that they never have received, nor do they

expect to receive, any form of financial remuneration for their participation in the work of the Confraternity of Christian Doctrine. While they do not feel that any such remuneration should be given, several catechists did observe that the expenses of conducting catechism classes, the purchase of texts, aids, and the like should be assumed by the parish in which they are teaching.

The amount of time spent in preparing the weekly instruction lesson varied among the 389 active lay catechists from one to seven hours weekly. While 78.1 per cent the catechists spend between one and two hours weekly in preparation, 16.2 per cent give between three and four hours to their weekly preparation. The average preparation of each catechist is approximately one hour of preparation for each hour of teaching.

To the question seeking the motive that prompted each catechist to undertake the religious instruction of the young we find a variety of answers ranging from the desire to fill the need for teachers of religion to the desire to participate actively in the apostolate of Catholic action. Thus we learn that of the 512 catechists responding to this question 91 declared that they undertook this work because they felt they could be of service in this great need. Eighty-six others were motivated by their love and interest in the welfare of children, and 74 catechists began teaching religion to Catholic children attending public schools because they were requested to do so by their parish priests.

Bearing in mind the motives and circumstances which might prompt the catechist to participate in the religious instruction of the young and aware of the access the lay person has to other members of the faithful who might be interested in the catechetical apostolate, the opinion of each catechist was solicited as to what might be done to encourage other persons to aid in this type of religious instruction. Four hundred seventy-eight catechists responded to this request. While the suggestions were quite varied, they were none the less constructive and practical. A greater number of the catechists were of the opinion that many of the laity would be willing to share the responsibility of religious instruction for public school children if they were truly cognizant of the current need, and they suggested that the press and the pulpit be used as efficient means of recruiting

future lay catechists. The value of a personal invitation given verbally by the parish priest was also recognized by the lay catechist as a powerful means of filling the need for teachers of religion. A number of catechists, thirty-six, suggested that Catholic high school and Catholic college students might be advantageously recruited because of their adequate background of religious knowledge.

#### RECOMMENDATIONS

Not wishing to minimize the zealous efforts of the thousands of enthusiastic lay catechists throughout the country but rather wishing to better the program of catechetical instruction for Catholic children attending public schools, several recommendations are in order. Too, certain recommendations are thought necessary because the betterment of catechetical programs is a natural consequence of the greater preparedness of the lay catechist. The future strength of the Church in the United States depends, in part, on the success with which these catechists sow the seeds of revealed truth.

A consideration of the educational background of the modern lay catechist as seen in this study points directly to the necessity of extending the program of preparation to which each catechist must submit before being entrusted with the privilege of instructing the young in virtuous living. We have found many zealous souls willing to sacrifice their time and energies for the dissemination of the eternal truths. Ours is the obligation of giving to them the help they seek to enable them to perform the task to which they are called. We may not be content with the mere imparting of essentials to future catechists. Nor should we be content with the clearing up of some personal religious difficulty imbibed in public institutions of learning. Inadequately prepared catechists often give to the Church poorly instructed children. We must keep ever before us the decree of the Sacred Congregation of the Council on "The Better Care and Promotion of Catechetical Instruction."

In places where on account of the scarcity of priests the clergy themselves cannot sufficiently perform the work of teaching Christian doctrine, let the Ordinaries take active steps to supply *capable catechists* of both

sexes to help the pastors. Let them teach religion in the parochial or in the public school, even in the most remote parts of the parish.<sup>6</sup>

Just as it would be disastrous to entrust the secular education and training of children to untrained and unprepared teachers, so too it is disastrous to permit untrained and unprepared catechists to nurture the gift of Faith in the souls of the young. Bishop Emmet Walsh, addressing the National Catechetical Congress of the Confraternity of Christian Doctrine, tells us of the qualifications the lay catechist must possess:

They must be good Catholics, men and women imbued with an interest in the Church and her work that can be stimulated into genuine zeal. They must have a good foundation in the Faith and a good general knowledge of the Church's teachings. They must be willing to take at least a short course in methods of teaching religion and show results in their ability to interest children. They must be men and women who will take their work seriously and whose presence can be counted on at every class.<sup>7</sup>

Essential to any program for the training of teachers of religion, be they religious or lay, is the spiritual formation of the teacher. To neglect the spiritual training and noble motivation of the religion teacher is to predestine the entire program to failure. The mere ability to explain Christian doctrine so that children can understand it, together with skill in matters of discipline, does not make a person an effective teacher of religion. In the words of Pope Pius XII, "In carrying out his work which from the viewpoint both of its goal and its effect is supernatural, the teacher must be fortified by a solid faith and a love of prayer (it is needless to urge this at greater length); and thus with confidence and in the spirit of piety let him bring about a true conversion for good."<sup>8</sup> It is the task of the lay catechist to give the child a great and abiding knowledge and love of God; this cannot be accomplished if the catechist himself has not grown in the knowledge and love of God.

<sup>6</sup> Decree of the Sacred Congregation of the Council "On the Better Care and Promotion of Catechetical Instruction," trans. *Ecclesiastical Review*, XCIII (July, 1935), 53-54.

<sup>7</sup> Most Rev. Emmet Walsh, "School Year Program of Religion for Public School Pupils," *Proceedings of the National Catechetical Congress, 1935* (Washington, D.C.: National Catholic Welfare Conference, 1936), p. 100.

<sup>8</sup> Pope Pius XII, *Address to the International Catechetical Congress, Rome, October 14, 1950* (Washington, D.C.: National Catholic Welfare Conference, 1951), p. 9.

"Fortified by his solid faith and love of prayer" the lay catechist must also have a good idea of what is to be taught, a good practical idea of how to teach it, and an understanding of the purpose of teaching. This the "non-professional" teacher will not get by intuition; he must be instructed. The catechist must be trained in the special approach to the Catholic child in the public school, in methods adapted to this particular field, and in the use of a course especially prepared for the child under consideration.

The training of the lay teacher of religion may be accomplished in either of two ways, by the formal training course or by what has become known as the informal training course. The former, which is to be preferred, consists in a course in doctrine given by a priest with teaching experience and a course in pedagogy given by a priest, a religious, or a public school teacher. In this method, classes are conducted on a weekly basis over the course of one year either on week nights or on week ends, at a time convenient for adults. It is permissible in the formal training course to conduct the training classes in two series of eight weeks for a period of one or more years on an in-service basis, that is, the candidates serve as religion teachers while undergoing their training. In such a plan the first series should begin about mid-September, and the second in mid-January. The content of the first sixteen classes in doctrine represents an extreme minimum of instruction, while the second series consists of further doctrinal instruction and an extended course in the techniques and devices of religious instruction.

Where formal training is not possible, some parishes may offer a period of instruction for teachers immediately before or after the catechism class. If the instruction is given before the class, the teachers prepare the lesson they will give to the students, and doctrinal difficulties met in the preparation are clarified by the priest or chairman in charge of the teachers. If the period is given after the catechism class, the following week's lesson is prepared, and the same procedure followed.

Those who are charged with the preparation of catechists must make every effort to awaken within the religion teacher a sincere and genuine interest in the spiritual and temporal welfare of the student. The degree to which the catechist possesses this



interest will be manifested in the care and diligence with which instruction lessons are prepared.

The growth and development of the lay catechist does not cease upon the completion of a course in doctrine and methods, rather, such completion marks the period of his birth into the apostolate of Catholic Action. The zealous catechist will welcome regular refresher classes, he will grow in personal holiness, and through the use of the ordinary means of grace he will be most effective in restoring all things in Christ. He will walk in the footsteps of the saintly catechists of ages past and will hand on to future generations the burning light of faith.

A second recommendation to come out of this study concerns the preparation each catechist must give to his weekly religious instruction. In this matter it will suffice to repeat the emphatic words of Pope Pius XII:

This must be positively insisted upon: that the teacher himself improve his knowledge by study; even the master must study unceasingly. Let him not prepare his instructions in a lazy, half-hearted or careless manner, but let him draw up his lesson plan and his method of presentation with painstaking diligence so that with experience in both success and failure, he will grow in perfecting himself in the art of catechetical instruction.<sup>9</sup>

Too, it may be suggested that completion of high school should be demanded for entrance or admission to any course of preparation, although it will be possible, at times, to admit to the course those good lay persons who have for many years given generously of their time and talents without having, themselves, the opportunity of a high school education. Attendance at prescribed courses must be checked, and the issuance of a certificate indicating the individual's competence should be a prerequisite to the actual work of religious instruction.

#### CONCLUSION

It has not been the purpose of this survey to place the praise or the blame, as the case may be, for the present status of the lay catechist upon any single person or group of persons. The data culled from the questionnaires received have been presented, and the facts remain regardless of the interpretation one may

<sup>9</sup> *Ibid.*, pp. 10-11

be inclined to give them. That which has been accomplished has been done to the eternal praise of zealous Catholic leaders among the hierarchy and the laity alike at the cost of great sacrifice. To the lay catechists who have been so zealously extending the Kingdom of Christ these many years is due the profound admiration, gratitude, and commendation of all. The good they have done may never be seen by them in this life, but may they take their consolation from the words of the great Apostle, "I have planted, Apollo watered, but God gave the increase."<sup>10</sup> Doubtless, God will bring their efforts to fruition and will reward them in heavenly abundance for what they have done for the least of the brethren.

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A two-day seminar for students from Asia and Africa studying in the United States will be held at Mount St. Scholastica College, Atchison, Kansas, April 15-17.

The International Catholic Child Bureau will hold its fifth congress in Venice, Italy, May 2-8. Discussions will center around the topic, "Education for Living in a World Community."

The University of Notre Dame will offer a pre-seminary Latin course, designed for high school and college graduates and veterans considering studying for the priesthood, June 17-August 2.

The School of Education of Syracuse University will offer a two-week workshop in fund raising at its Chautauqua Center, Chautauqua, New York, July 11-22. The workshop is designed for college administrators concerned with developing finances.

The Danforth Foundation will sponsor for the third year a workshop on "The Teaching of the Natural Sciences in Relation to Religious Concepts" at Pennsylvania State University, State College, Pennsylvania, July 10-23. Total cost is \$95.

The Catholic Bishops of Ohio, in a statement issued February 28, stressed that the new Ohio State Board of Education should be appointed by the Governor, with the approval of the Senate. Ohio is one of eight states not having state boards.

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<sup>10</sup> I Cor. 3:6.

## A COLLEGE REVIEWS ITS POLICY ON COMPREHENSIVES.

DANIEL J. STEIBLE AND  
SISTER ROSE AGNES, R.S.M.\*

In recent years the Institutional Study Committee of Our Lady of Cincinnati College has been engaged in an investigation of problems relating to improvement of instruction. For the most part the attention of the committee has been focused on the use of tests and test results as a method of approach. During the academic year 1953-1954, the analysis of the testing program was extended to include current practices in comprehensive examinations.

This aspect of the study was suggested by an awareness of certain differences between departments in administering these examinations, some question as to whether too much or too little time was devoted to them, and what might be termed a vague uncertainty that all was well with this phase of the testing program.

The committee made an arbitrary choice of approach by the decision to send out a questionnaire to collect data which would reveal whether similar conditions prevailed at many institutions, whether much the same problems were arising elsewhere, and if so, how those problems were being met.

### THE QUESTIONNAIRE

A questionnaire of twelve items was drawn up and distributed to one hundred institutions of higher learning widely scattered among twenty-six states throughout the country, the bulk of them being colleges of a size somewhat like our own, and only a slight proportion, about 10 per cent, the larger institutions where size in itself might cause a set of conditions which would dictate a different form of administration. Replies were received from eighty-two institutions, but fourteen replies showed that the institutions no longer administered comprehensive examinations

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or had introduced the Graduate Record Examination in their stead. Therefore, the sixty-eight completed questionnaires formed the basis of a report distributed to our faculty along with a few recommendations of the committee in March, 1954.

The items of the questionnaire called for information on the following points: (1) the length of time during which comprehensives in the major field have been required; (2) whether the comprehensive is a single examination or a series of them; (3) whether it is written or oral or both; (4) the content basis of the comprehensive, departmental, divisional, or otherwise; (5) the amount of choice, if any, given the student in designating the material on which he will be examined; (6) the amount of time allowed for the comprehensives; (7) the personnel responsible for constructing these examinations; (8) whether a written thesis is also required; (9) any important differences in departmental policies; and (10) any changes being considered in the administration of the comprehensive examination. The last two items dealt with the special case of honor students and did not concern comprehensives directly.

#### THE REPORT

On the basis of prevailing practices at the majority of institutions replying to the questionnaire, the committee was able to report the following:

Eleven of the institutions included in the study have been requiring comprehensive examinations for graduation for five years or less, while at fifty-one this requirement has been established for more than five years, some a great deal longer. Six replies gave no indication as to the length of time such examinations had been in use, but the results on this point seem to show that comprehensive examinations have generally been well established for a substantial period of time.

At twenty-one institutions the comprehensive is regarded as a single examination, although it may be administered in two or even three sections. Thirty-seven colleges administer a series of examinations, while in eight cases both practices are followed, depending upon the choice of the department. The question was not answered in one reply.

At no institution responding is the comprehensive only and

entirely an oral examination, but at forty-six institutions it is entirely written. At sixteen colleges the comprehensive examination is part written and part oral with the emphasis on the former, while in six cases the whole matter is left to the choice of the individual department, some using one form, some the other.

In the strong majority of the institutions questioned, sixty in number, the comprehensive is based upon a departmental major. At only four colleges is it based upon a divisional or group major. At three colleges the comprehensive is based on trans-departmental work; one leaves the decision to the chairmen of the departments.

Thirty-one colleges indicated that no choice is granted to the student in selecting the material on which he will be examined. Six allow "some choice," only two allow "a good deal" of choice, while one referred to a "normal" choice. At twelve institutions this is again a matter that varies by departments, while at five the comprehensive is constructed to fit the program followed by the student. Seven responses indicated that the question was misinterpreted, and four did not reply.

As to the time given over to the comprehensive examinations, thirteen institutions give three three-hour examinations on separate days; twenty-two require two three-hour written examinations on the same or consecutive days. Three of these add one oral to the two written examinations. Ten colleges give a single written three-hour examination, while two of these add an oral examination. Twenty-three institutions make use of all of these variations in one way or another at the discretion of the various departments.

At fifty-eight institutions the comprehensive examination is drawn up by the members of the department in which the student has a major, while at only four this task is carried out by individual instructors. In two cases a departmental committee works together to construct the comprehensives, at two others the department and an examining board function together, while at two colleges a professor from the major department and others from allied fields draw up the examination.

In only two instances does a college require a written thesis in addition to the comprehensive examination, while at fifty-two institutions such a requirement is not made. At nine colleges the

thesis is an added requirement only in some departments; in four cases it is an added requirement only for students who are seeking honors. One reply failed to answer the question.

Forty-three institutions indicated that no essential differences exist between departmental policies regarding comprehensive examinations, and six said some differences exist but did not specify their nature. At twelve colleges the departments are permitted to substitute a thesis, project, or oral examination for all or part of the written comprehensive, while at four others the departments may use the Graduate Record Examination instead of constructing their own. Two colleges permit the departments to omit a comprehensive altogether if they so choose, and one institution allows departments to administer the comprehensive during the junior year if they so desire. No serious changes in their administration are being considered by colleges. On this point, however, some interesting facts were brought out, revealing considerable activity among faculty study groups. Five colleges said that the matter is constantly being studied but offered no details, and seven are considering changes but their nature is still indefinite. Three institutions are in the process of making special faculty studies of this matter; one has reduced the time devoted to comprehensives, while another is considering such a move. At two colleges various changes were proposed but were rejected by vote of the faculty, and at one, certain departments favored the abandonment of comprehensives but were voted down by the majority who favored their retention.

Among the changes reported by various institutions were the following: (a) attempts to safeguard against the comprehensives being a series of course examinations; (b) desire to test students on the whole range of the liberal arts matter as well as on the departmental major; (c) aim at more uniformity in policy among the departments; (d) shifting the time of the administration to an earlier date; (e) encouraging departments to use independent examiners; (f) the addition of an oral examination to the comprehensive (for honor students only).

As to requiring a special examination of students seeking honors, twenty-one institutions do administer one, while forty-one do not. One college requires a special examination only in



Philosophy, and another, a thesis of honors students rather than a special examination. Two replies came from colleges that do not award honors, and two did not reply to this question.

Where a special examination is required of honors students, ten institutions indicated that it was a special written examination to which may be added an oral examination, a thesis, or both. Five institutions require a special oral examination of honors students. Four colleges prescribe an examination in a special honors field, usually interdepartmental. One institution permits the substitution of a thesis or an oral examination for the regular comprehensive in the case of honors students only and one institution replied that most of its departments require a general examination of honors candidates only.

#### THE RECOMMENDATIONS

Viewing administrative practices of the departments at Our Lady of Cincinnati College in the light of the responses to the questionnaire, the committee saw fit to append the following recommendations to its report: that the departments take what action they deemed necessary to accomplish three purposes (where applicable to the area of learning involved): (a) to abolish the student's choice of fields or phases within the department, so that in the comprehensive the student would be examined on the entire departmental subject; (b) to establish, if necessary, a non-credit course of "Readings" through which the student would be guided in reading in the areas of the departmental subject not covered in courses taken; (c) to reduce the comprehensive to a single examination in two parts of three hours each. The aim of these recommendations was, of course, to safeguard the comprehensive examinations from becoming merely a series of generalized course examinations and hold to a minimum the amount of time devoted by students and faculty to this single requirement. The question of an added thesis, a project, or an oral portion was left to the discretion of the departments.

#### THE RESULTS

That the department chairmen and their colleagues were highly receptive to the suggestions of the committee and influenced by the findings revealed in the report on the questionnaire

can be clearly shown. As the first semester of 1954-1955 was drawing to a close, department chairmen began to think of their plans for the approaching comprehensives. The committee made a survey of those plans, noting revisions in policy which the department chairmen could attribute in whole or in part to the information in the report which they had received in March, 1954.

Of the twenty-two departments comprising the five divisions of the college, fourteen are now offering a major. Of these fourteen, three departments found no cause to make any changes, one had made extensive changes the year before the study was made in agreement almost point by point with the recommendations of the committee, while two will be discussed later as special cases.

Within the newly-established policies of the remaining eight departments, many revisions were found, most of them distinctly in line with suggestions made as a result of the study. Five departments reduced the number of examinations which comprise the comprehensive from three to two. Four departments will now include an oral examination as a portion of the comprehensive and in three cases the oral will embrace the entire departmental field. One department (Philosophy) shifted the basis of its comprehensive to the extent of grouping the courses offered into three fields, one of which the student will choose, with Logic included in all fields. This represented a limitation upon the student's choice of material, a change in policy followed by one other department, while two departments eliminated the student's choice altogether. The Philosophy Department also changed the amount of time allowed for the comprehensive from three examinations, one on each of three days, to one hour for an oral and two hours for a written examination on the same day. Four departments have decided upon changes in the personnel who will construct the comprehensive, in three of which cases a departmental or divisional group will draw up the questions instead of leaving that responsibility in the hands of individual instructors.

Two departments made one further change. In an effort to integrate further the material of the comprehensive, the Philosophy Department has drawn up a list of two hundred and fifty

questions (or theses) which the student will have analyzed as a minimum requirement. These questions will be used as a basis for the comprehensive. The English Department will institute a "Senior Readings" course, the members of that department believing that having eliminated all choice on the part of the student, they should provide some aid to students in their reading independent of the courses they have taken.

Two departments were earlier referred to as special cases. They are the departments of Speech and Education. The Speech Department has been in a position to offer a major for only a short time and thus far has had no need to construct a comprehensive examination. A policy has now been adopted, however, to govern this department's administration of comprehensives in the future. Following quite closely the suggestions offered in the committee's report, this department will give two examinations, one written allowing three hours, and one oral lasting one hour. The examinations will have a departmental basis, covering the entire field of the department, permitting no choice on the student's part. While the department chairman will construct the written examination, all members of the department will submit questions to be used in its formulation.

The Education Department is another which has yet to administer its first comprehensives, since it is now in its second year of academic existence. The recently-established policy of this department calls for a single written examination of three hours' duration, with the student's practice teaching regarded as a project to be considered part of the comprehensive. The examination will cover all the material treated in the professional courses required for the B.S. degree in education, and will be drawn up by all members of the department.

Change does not in itself presuppose improvement. But the changes suggested by the study committee through its report aimed at what were believed to be worthy purposes: to bring this faculty's policies regarding comprehensive examinations into something approaching accord with those of similar institutions, many of which have had more experience in these matters; to reduce to a minimum the time devoted by both students and faculty to a single phase of the testing program; and to make these examinations as truly comprehensive as possible.

## SPECIAL WITH JESUS—A SECOND EXCURSION IN CHILD THEOLOGY

SISTER FRANCIS ASSISI, C.S.A.\*

"Mother," Bobby bounds into the kitchen, "Did you listen to the Gospel yesterday?"

"Of course, honey," Mother asserts absently.

"Well, I sure wish I would have. This morning Sister asks us, and I sit there like a hump on a log. Bim Konrad knew all about it. I says to him, 'Bim, you sure must listen good.' He says to me, 'Not real special. We always talk about the Gospel at dinner on Sunday. My Dad asks us about it, and Mom tells us how we can act like Jesus all week.' I said all we ever talk about at dinner is income tax and how fast shoes wear out."

### WE LEARN OUR FAITH

Mother looks at Bobby. He is very serious. "Well, what was the Gospel about?" she asks feebly, mentally noting the obviously high rating the Konrads have received from her eight-year-old for their superior table conversation.

"The Transfiguration. The story of Jesus showing Peter, James and John real plain that He's God—not just Man. It must have been super because they wanted to stay. Peter was even going to get some tents; but all of a sudden the two other shining guys were gone, and there was Jesus just like always. He said, 'Keep still about this until I've risen from the dead.' Bim says his family is making acts of faith every time they look at Jesus on the Cross. They say, 'Jesus, Eternal God become Man for us, we believe in You. Increase our Faith, convert sinners, and have pity on the dying.'"

Mother realizes that the program for the week is settled and that the Konrads rate "A" for being Catholics. Next week's

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\*Sister Francis Assisi, C.S.A., Ph.D., teaches at Marian College, Fond du Lac, Wisconsin, during the regular school year and in the Department of Education of The Catholic University of America during the summer session. Our January, 1955, issue carried the first of Sister's series of excursions in child theology.

Gospel will receive due consideration, God assisting. The Konrads have four children older than Bim (Bartholomew) and are consequently at an advantage.

Mother had thought Bobby's preschool excursions into theology had been exacting. But since he had started in parochial school three years ago, the going had been rugged, but gloriously so. She remembers that first year, especially his new wonder at the marvel of creation. "Just think, Mommy, God just wants it, and there it is. He wanted me like everything, and here I am; and there you are and Daddy and Stevie and Davy and Marie. And you know what is wonderfulest—there's lots and lots and lots of us and each one is very special with Jesus."

There had been the day soon after when Stevie had carelessly broken a treasured, genuine, Roy Rogers cap pistol. The instinct for reprisal was swift and terrible. But grace had conquered. With tears streaming down his face, fists clenched and teeth gritted, he had exclaimed, "You—you—roughneck! It's lucky for you that I know you're special with Jesus!"

#### WE PRACTICE OUR FAITH

The revelation of sin and its horror had rocked the whole family; and acts of contrition and firm purposes of amendment had reached a new high in fervor after the seemingly dull pronouncements of the catechism had been viewed through the eyes of an aroused six-year-old. "Sin is dumb, dumb, dumb! That's all it is," he had declared with startling vehemence. "What does it get us? Get throwed out of Paradise. Get toothache and measles and everything like it. Sister said so. And God gets hung on the Cross. And if you do them mortal sins, it's Hell. Daddy, you just got to stop saying 'Dammit.' That means you want the Devil to take it."

Poor Daddy! For weeks he had a sore and swollen tongue, the habitual ejaculation had to be bitten back so often. Of course, he's a better Holy Name man for it.

The magnificent revelation of the Trinity had brought new fervor to the Sign of the Cross. No more vague motions, no more mumbled phrases. A little chant melody had been screeched slightly off key so often that even three-year-old

Stevie could render "In the Name of the Fodder" in a manner that would delight most chant enthusiasts.

The first Lent the family had spent after Bobby started to school, Moher recalls, was indeed penitential. What secret power did that homely, awkward, first-grade nun possess? Her slightest suggestion was law. They had started the Family Rosary that Lent. There had been no TV programs, no candy, no gum, no fussing about going to bed, no snuggling under the covers in the morning. The child psychologists never described six-almost-seven like this. Of course, Mother reflects, the efficacy of divine grace is not readily subjected to scientific analysis and examination.

Second grade had brought the peak of all marvels and the culmination of all desires—going to confession and receiving Holy Communion. The second-grade teacher had had a special perfection in discussions of Grace. Bobby had insisted on having his Baptismal candle set on his dresser. "In Baptism I got grace," he had explained. "I'm O.K. for God to live in me. He does really, Mommy. Now, Mommy, if you got any mortal sins, you go right down to confession. If you don't have grace, you're as bad as dead. Honest."

The first confession was an epoch. Mother recalls her fears. Would he do it correctly? She remembers her own terrible concern about doing it right. They had been told dreadful stories about the unhappy end of children who had made bad first confessions.

"Are you sure you know what to do, honey?" she had inquired solicitously.

"Of course, I do, Mother. I pray to the Holy Ghost. I ask Him to help me think of my sins, to be sorry for them, to make up my mind not to do them anymore, tell them to the priest, and say my penance. Simple. God helps me the whole time. Anyway all the sisters and the kids at school are praying so we don't goof it."

Then First Communion morning. The best shoes, the best suit, the best tie, and a wrist watch from Grandmother—all had made no impression. Mother had started to fuss with his hair.

"Mommy," Bobby had admonished. "Relax. Sister said we should be neat and clean, and I am. We're supposed to be



quiet and think about Jesus coming. I have to invite the Blessed Mother to be with me and tell my Guardian Angel to stand by."

Mother had relaxed. Suddenly she remembered the important things—commending this child to God, praying for his temporal and eternal welfare, and begging for him the rare graces of charity, humility, and purity.

Sister had advocated daily Holy Communion. Mother had doubted its advisability. It would mean fasting every morning and eating a hasty, cold breakfast at school. The thing seemed imprudent for a growing child. He could receive every Sunday, of course. But the answer was ready: "Mother, everytime I receive Jesus, He brings me more and more grace. Grace is the best thing we can have. You want me to have it, don't you? Course, Sister said we shouldn't fight about it; if our Mommies said we couldn't, Jesus wouldn't like it if we fussed. Bim's (good old Bim) got a lunch box. It's got keep-hot parts in it. His Mom puts oatmeal in one part and an egg in the other. Couldn't I get one? Sister gives us time to eat, only she doesn't like it if we mess the whole place up."

#### OUR FAITH GROWS RICHER

So, daily Communion had begun. And, Mother, concludes, she hasn't regretted it the least bit. Bobby's health hasn't been even slightly impaired. And, he is a good child. Not precisely angelic. He has faults, but he's building habits against the day when the onslaughts of Satan become desperately violent. One might as well be realistic about these things. If his love of God and his appreciation for virtue is strongly established now, the peculiar psychological strains of adolescence will surely be met with greater calm and strength.

The family had got very diocesan conscious during this third year. Mother couldn't remember ever having given the diocese or the Bishop a thought. But Sister apparently had impressed the children, and every evening the Bishop was solemnly prayed for, and the needs of the diocese fervently recommended to the Most High.

It was remarkable, Mother reflected as she popped the baby into the highchair and passed out the bowls of soup for lunch,

how dear and splendid the Faith had grown to her and Pete through the eyes and voice of Bobby. And it would grow ever richer. Next year Stevie would go to school. Then Margaret Mary and Jeanie, and please God, more. Thanks be to God for Catholic schools, prays Mother. Thanks be to God for religious teachers. Thanks be to God for children and for letting them make the way to Heaven so lucidly clear. Mother could suddenly understand as she never had before how these and those like them were greatest in the Kingdom of Heaven.

"Mother."

"Yes, dear?"

"This soup's too hot."

"Blow it or wait a bit."

"Mother?"

"Now what?"

"Next week can we talk about the Gospel at dinner?"

"You bet, honey."

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"32 Million Catholics," an attractively illustrated and concise summary of the many and varied activities of the Catholic Church in the United States, was released last month by the National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines 12, Iowa. Price is 25¢ per copy or \$15 per hundred.

Educational television programs will be made available for 16 mm. use by adult and other groups through an arrangement just completed between Indiana University and the Educational Television and Radio Center, Ann Arbor, Michigan. Distribution will be handled by the National Educational Television Film Service, Audio-Visual Center, Indiana University, Bloomington, Indiana.

Two seniors from Rosecrans Catholic High School, Zanesville, Ohio, were among the four students of Muskingum County named winners of the 1955 scholarships awarded by the Shinnick Education Fund. The scholarships, which may be used in the college of the student's choice, pay tuition, personal expenses, and other needs up to \$1,500 a year for four years.

## **THE CATHOLIC UNIVERSITY OF AMERICA RESEARCH ABSTRACTS\***

### **A STUDY OF HEALTH SERVICES CURRENTLY OFFERED IN CATHOLIC MEN'S COLLEGES by Brother Edward Spang, S.M., M.A.**

Seventy-eight Catholic men's colleges are included in this study; data were gathered on seventy-three of these by means of a questionnaire, information on the other five being obtained from their catalogues. Only twenty-nine colleges required physical examinations of new students. Forty-five colleges had campus infirmaries (some located in hospitals), and forty-three of these provided at least ten beds for every thousand students registered. Medical staffs were adequate according to recommended college standards. Only thirty-four colleges required physical education for graduation, and of these only eleven had programs which satisfy standards recommended by the Third National Conference on Health in Colleges. Intercollegiate and intramural athletic programs in the colleges studied were found to be quite varied. Student health insurance plans were rare, health services being financed by fees paid by the students to the college.

### **EDUCATIONAL VIEWPOINTS OF MARIE DE ST. JEAN MARTIN REGARDING PREPARATION FOR CHRISTIAN MARRIAGE AND MOTHERHOOD by Mother M. Columba Kirby, O.S.U., M.A.**

The problem attacked in this thesis is that of the relative values of different approaches in family-living courses. The liberal-arts, or non-vocational, approach proposed by Mother St. Jean in her writings is defended against the technical training advocated by some modern educators. Both positions are analyzed according to certain basic philosophical principles. The possibilities of relating traditional liberal-arts programs to family-living problems are indicated.

### **A STUDY OF THE RELIGIOUS EDUCATION OF DEAF COLLEGE STUDENTS by Rev. Edward G. Burkhardt, M.A.**

The subjects of this study were fifty-two Catholic students

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\*Manuscripts of these M.A. dissertations are on deposit in the library of The Catholic University of America and may be obtained through inter-library loan.

at Gallaudet College, Washington, D.C. Information on their (1) home and family background, (2) religious knowledge and practice, and (3) environmental and social influences on faith and morals was obtained through a questionnaire. Authorities at Gallaudet co-operated with the investigator in preparing the questionnaire and in distributing it to the students.

Knowledge of religion among the subjects was found to be very weak, and many of them had given up the standard, regular religious practices of young Catholics; some never said any prayers at all. In the investigator's judgment, the main reason for this sad condition was to be found in the attitude toward religion in the early family life of these students and in the attitude of parents toward their children's deafness. About one-fourth of the parents had given up the faith, and an equal percentage reacted unfavorably toward the handicap of deafness. Also contributing toward the students' lack of religion was the fact that nearly all of them had had to go to non-Catholic elementary and secondary schools. Present environmental and social factors had little influence in weakening students' faith and morals; in fact, many indicated that Gallaudet's concern for the practice of their religion had enlivened their faith. However, among those who said that their faith had weakened during college days, a great number reported that their "closest" companion was a non-Catholic. Companionship, the study concludes, has a great deal to do with the religious thinking of these handicapped students.

AN EXPERIMENT TO DETERMINE THE INFLUENCE OF A PROGRAM OF READING ON THE ATTITUDE OF FOURTH-GRADE CHILDREN TOWARD THE CHINESE by Eileen J. McGrane, M.A.

The subjects of this experiment were ninety fourth-grade pupils, divided equally into two groups, "good" readers and "poor" readers. Reading material consisted of five books dealing with the Chinese. Change of attitude was checked by means of a scale, prepared by the investigator, which indicated attitudes ranging from "favorable" through "neutral" to "unfavorable." The scale was administered twice, at the beginning and at the end of the reading program. Among the good readers, whose attitude was generally favorable at the beginning of the experiment, there was no significant change; the poor readers changed significantly toward "favorable."

## HIGHER EDUCATION NOTES

**Catholic schools of nursing** accounted for 30 per cent of all nurses graduated in the United States and its territories in 1954, with a total of 8,812 graduates, it was revealed last month in a report prepared by the Conference of Catholic Schools of Nursing. There are 334 state-approved Catholic schools of nursing, 43 of which are colleges offering basic degree programs and 291 are schools with three-year diploma programs, the majority of which are under hospital control. The total enrollment in Catholic schools of nursing is 34,247 students; 3,581 are enrolled in degree programs. Admissions in 1954 totaled 13,713 students in Catholic schools out of 44,930 students admitted to all U.S. nursing schools. The Catholic schools' gain was 4.5 per cent over 1953 as compared with an increase of 3.7 per cent in all schools. There are 650 religious enrolled in Catholic schools of nursing this year, including 17 brothers. A total of 226 men students are enrolled in 41 Catholic schools, including the one school which enrolls men exclusively, namely the Alexian Brothers school in Chicago.

All but 10 per cent of the Catholic schools of nursing are accredited, either fully or temporarily, by the National League for Nursing; 15 per cent of the Nation's nursing schools are not accredited. About 30 per cent of the students who enter Catholic schools of nursing drop out before finishing the program; this percentage is normal for all American nursing schools. Failure in studies is the most frequent reason for withdrawal, accounting for 29.3 per cent of the drop-outs; marriage is the next most frequent reason, accounting for 23.3 per cent. About 2.5 per cent withdraw to enter religion.

In addition to schools offering preparation for professional nursing in degree and diploma programs, some 4,491 graduate nurses are enrolled in bachelor's and master's degree programs in nursing in forty-three Catholic colleges and universities. There are also thirty-three practical-nurse programs, in which this year about a thousand students are enrolled.

The Conference of Catholic Schools of Nursing will hold its annual meeting this year in St. Louis, Missouri, May 14-15.

**To learn more about the financial needs** of scholarship applicants, six Catholic colleges are participating in the College Scholarship Service of the College Entrance Examination Board. Nearly a hundred American colleges are now enrolled in the plan. Briefly, the plan consists of asking the parents of potential students to fill out a form which indicates the financial support the parents expect they will be able to give their child. This information is then passed on to the college to which the student applies, and the school uses the information as a guide in figuring out the financial support it will give the applicant. The Catholic colleges participating are: Dunbarton College of the Holy Cross, Emmanuel College, Manhattanville College of the Sacred Heart, Manhattan College, Fordham University, and Regis College (Weston, Massachusetts). Information obtained through the plan will be used as the basis for the first large-scale study of the scholarship situation in this country.

**Summer session announcements** received last month include the news that Manhattanville College's Pius X School of Liturgical Music has been affiliated with the Pontifical Institute of Sacred Music in Rome and is now authorized to give a degree in Gregorian Chant. Courses in the interpretation of Gregorian Chant will be conducted again this summer by Dom Ludovic Baron, O.S.B. He will also give a master course for advanced students. Registration for the summer session will be on July 5; classes start July 6 and close August 12.

Joining the summer faculty of the Graduate Department of Library Science at Immaculate Heart College in Los Angeles, will be Rev. Francis X. Canfield, librarian at Sacred Heart Seminary, Detroit. He will conduct two courses, "History of Books and Printing" and "Principles of Book Selection." The summer session begins June 28 and ends August 5. Immaculate Heart's School of Library Science is approved by the California Department of Education for training students for the State's special secondary school credential in librarianship.

Summer session registration begins at The Catholic University of America June 22; classes commence June 27 and end August 6. Detailed information on courses may be obtained from the Director of the Summer Session, 104 McMahon Hall, The Catholic University of America, Washington 17, D.C.



## SECONDARY EDUCATION NOTES

**The vocation yield of Catholic schools** is being subjected to more serious study now than heretofore. With the increase of enrollments in all divisions of Catholic education and with the expansion of the Church's activities beyond the manpower of its religious men and women, the subject of religious vocations has become a matter of great concern. The May issue of CER will carry a report of a study on religious vocations of women, recently completed at Creighton University by Sister M. Rosilda, F.S.P.A., of Immaculate Conception High School, Lansing, Iowa.

The results of a survey of students entering religious life in the Archdiocese of Philadelphia from October, 1953, to October, 1954, which were published in the March 18 issue of *The Catholic Standard and Times*, the archdiocesan newspaper, show that there were 502 vocations from schools in the Archdiocese that year (487 from Catholic schools and 15 from public schools). Of the 487 from Catholic schools, 45 (27 boys and 18 girls) were from colleges; 395 (158 boys and 237 girls), from high schools, and 47 (38 boys and 9 girls), from elementary schools. Of the 15 vocations from the public high schools, 7 were boys and 8 were girls.

It seems of interest to show the percentages which the numbers of vocations from different types of Catholic high schools are of the numbers of pupils graduating currently from such schools. This information is not given in *The Catholic Standard and Times* report. However, since the report does give the total enrollment of each school in the survey, and since from other sources, such as the annual reports of the superintendent of schools of the Archdiocese, it can be learned that the graduating classes of these schools equal approximately 22 per cent of their respective total enrollments, it is possible to estimate the sizes of the graduating classes of the schools from which the numbers of vocations listed came and to estimate what percentage of the number of graduates from the different types of

schools entered religion. Some entered religion before graduation, of course.

Results based on such calculations indicate that the number of vocations from all-boy schools was 4.4 per cent of the number of graduates: in diocesan boys' schools alone, this percentage was 4.4; in private boys' schools alone, it was 5.5; and in parochial boys' schools (There was only one such school in the survey.), it was 2.4. The number of vocations from all-girl schools was 6.2 per cent of the number of graduates: in diocesan girls' schools alone, it was 5.8 per cent; in private girls' schools alone, 9.8 per cent; and in parochial girls' schools, 12 per cent (Though three schools listed in the survey fell into this category, only one is considered here; judging from the high proportion of vocations in the other two, they are obviously primarily "schools for aspirants."). The number of vocations from coeducational schools was 2.9 per cent of the number of graduates of these schools: 3.8 per cent of the boys and 2.3 per cent of the girls.

Sister Rosilda's study is not concerned with the percentage of graduates from schools entering the religious life but with what she calls the "vocation efficiency index" of sisters teaching in various types of localities, communities of different populations.

**Overlooked in aid-to-education plans** of American corporations are the facts that more and more parents are sending their children to independent secondary schools and that many of these children need financial assistance while preparing to make themselves eligible for the college scholarships which the corporations are financing, remarked Dr. David W. Bailey, headmaster of the Woodstock Country School, Woodstock, Vermont, and past president of the Independent Schools Association of Northern New England, in a letter to *The New York Times*, March 13. He maintains that corporate giving does not go far enough, that it has only limited vision. "It assumes," he said, "that the recipients of these [college] scholarships will be readily available in sufficient quantity and quality." If scholarships are provided in independent secondary schools, "these schools," he continues, "could enroll the students most worthy to be and most likely to be helped by better educational opportunities."

## ELEMENTARY EDUCATION NOTES

**Much of America's past means little to today's youngsters,** Leonard B. Irwin, editor of *The Social Studies*, believes. Modern boys and girls are not interested in history; they don't have time to read about it, and they often see no value in it. Hence, the problem of selection, emphasis, and omission in the teaching of history has become more acute than ever. "To continue to teach history as we used to do is as unrealistic as to make use of nothing but current news. Either way the picture will be out of focus," declared Irwin.

It is up to textbook writers and teachers to reorganize the story of America in order to make it meaningful to pupils. The best way to do this, says Irwin, is to write and teach history so that it will answer questions that even the present-day young sophisticate will recognize as being educationally valuable to him. Perhaps a course in American history should concentrate on questions such as: Why is America such a wealthy and powerful nation? Why is the South different from the North in so many ways? Why do we have rights that few other people have? If textbooks were to try to show historically and factually the answers to such questions, much of what is functionally important in American history would still be taught and learned without bewildering children with historical minutiae.

**What types of punishment should be administered** when children misbehave? How can we discipline children lovingly and understandingly? These are some of the questions that frequently vex parents and teachers concerning discipline. A new booklet, entitled *A Guide to Better Discipline*, written by O. Krug and H. L. Beck and published by Science Research Associates, Chicago, discusses the problem of discipline from a positive view with emphasis on constructive aims and sound standards. Written in a non-technical style, the publication gives many practical suggestions for dealing with children. It should prove valuable as a guidance aid for parents and teachers in directing youngsters toward maturity and self-discipline.

**Personal and professional problems of elementary school teachers** was the subject of a study conducted by Q. B. Mills

and D. Rogers of State University of New York and reported in the *Journal of Educational Research* last December. One hundred seventy-one elementary school teachers, fifty men and one hundred twenty-one women, were asked to designate on a check-list of fifty-one problems those which they found to be serious, those which were of some concern, and those which were of practically no importance.

Leading all other problems in rank order for the total group was that of teaching dull children. Second in seriousness, according to the participating teachers, was the problem of dealing with severely maladjusted children. Grading and marking ranked third as a matter of deep concern to teachers. The disciplinary problem, the traditional "bugaboo" of teaching, came out a lowly seventeenth in rank order. It appears surprising that "aiding pupils after absence" attained a rank as high as "9." It may be that teachers are concerned about how these children will interfere with class standing on standardized tests.

Despite low pay, problem parents, and other frustrations, few teachers felt seriously discontented with their profession. Due to the relatively small number of male elementary school teachers included in this study, few real differences between the problems of men and women teachers were noted. Two, however, are worthy of mention. Although only one-sixth of the women teachers are worried about the personality effects of teaching, over half of the men are so concerned. Men are also more discontented with their choice of a profession.

**Tachistoscopic training methods in teaching number skills** are not so effective as the conventional workbook method. This conclusion was reached by John L. Phillips of the University of Utah as a result of a study undertaken to determine whether or not practice in the reproduction of briefly-exposed stimuli would improve computational skills in arithmetic. Statistical analyses of the effects of fourteen eight-minute training sessions with fourth-grade public school children working with arithmetic combinations in multiplication and division constituted the data which led to his deduction. It is evident that tachistoscopic training produces significant gains in arithmetic test scores but these gains were less than those shown by the experimental group using workbooks instead.

**Research supporting sex differences in reading achievement,** particularly in the first four grades in school, is rapidly accumulating according to Helen M. Robinson, director of the Reading Clinic at the University of Chicago.

A number of investigations have shown that, on the average, girls exceed boys in first-grade reading achievement. One study (by V. J. Konski of the University of Missouri) of reading readiness factors measured by the usual method showed no sex difference, but by the end of Grade One, girls read significantly better than boys. Other investigations have shown similar results at the completion of Grade Two. A comparison of reading achievement of boys with that of girls above Grade Two was made by M. C. Hughes of the University of Chicago. She found the greatest difference in Grade Three; the difference was smaller but still significant in Grade Four; by Grade Five, the reading achievement of boys was not significantly lower than that of girls. The difference remained negligible at Grades Six, Seven, Eight. However, Emmett Betts of the Betts Reading Clinic contends that perceptible differences between the two sexes carry through into adulthood. In general, in four out of five couples, the wife reads with greater facility than the husband.

At present it is not clear, concludes Robinson, whether just being a girl gives a young child a better chance for early reading success or whether something inherent in the school situation or the social setting mitigates against the progress of boys.

**Twenty-five per cent of the children who make slow progress** in school are of normal or superior intelligence, maintains Donald D. Durrell, professor of education at Boston University. Only in recent years has much concern been shown about these children. Often failure on their part is attributed to non-school related causes such as mental malfunctioning, emotional and personality maladjustment, and poor physical conditions. But the fact that a child may fail in one subject and make normal progress in all others, points to the possibility that a strictly educational approach to learning difficulties is all that is needed to successfully handle learning failures. In other words, good teaching of basic skills and subject matter is absolutely necessary to reduce the learning problems among children of normal intelligence, declares Durrell.

Durrell also believes that effective schools of the future will probably continue to teach subjects separately because it is through the excellent teaching of subjects that child-development objectives are attained. It is difficult to see how children who are confused, defeated, or bewildered by lack of progress in basic subjects can develop normally.

**Oldest youth periodical in the English language** issued in the United States is *The Young Catholic Messenger* which marks the completion of its seventieth year of continuous publication this month. In the early years of its existence, the periodical was characterized by a general interest appeal with stress on religious instruction and moral development. By 1925, it had changed its approach and became an adjunct to the teaching of current events and social studies. All editorial content has since been aimed at teaching Christian social principles with an application to Christian citizenship. The publication's format has reflected, over the years, new developments in the graphic arts. Since 1942, for example, the periodical has been printed in two and three colors. There are now eight different editions of *The Young Catholic Messenger*.

**Are answers to the California Personality Test** affected by immediate experiences of children in the second grade? G. T. Curran of the University of Pennsylvania gives an affirmative response based on data derived from an interesting experiment. One week after thirty-three second graders in Philadelphia had had the California Personality Test administered to them, a story about two children with excellent personalities was read to them. Immediately following the reading, the test was given again to see if the story would affect the children's answers.

The majority of children made many changes and obtained higher scores on the second test. Dull children made more changes but generally obtained lower scores on the second test, whereas the bright children made few changes but they increased their scores on this test. A correlation of .38 exists between changes on the second test and the I.Q.'s of participating pupils. Changes on the second test correlated .78 with changes on the third test. On the latter, 564 changes were detected as compared to the 624 changes on the second test.



## NEWS FROM THE FIELD

**"A system under which all school children receive the same measure of support from the taxpayer comes closer to reflecting the spirit of the Declaration of Independence and the First Amendment than a system under which the right to receive any measure of support from the taxpayer is conditioned upon attendance at a municipally controlled school,"** says Professor George K. Gardner, of the Harvard Law School, in an article in the spring issue of *Law and Contemporary Problems*, a journal published by the Duke University School of Law. According to American principles, all school children should receive equal assistance from the State, he maintains, "regardless how the schools which they attend are staffed and governed, and regardless of the religious instruction which they may offer." To those who may object that such a system would "subsidize religion" and would be unconstitutional, Professor Gardner replies that "you cannot bring up a child without imparting to it some religion and you cannot subsidize education without subsidizing religion in some way." In addition, he says, "The Constitution does not forbid any State to subsidize religion. It forbids Congress to 'establish' religion or 'prohibit the free exercise thereof.'"

"One obvious way" in which equal treatment could be given to all American school children, he suggests, "would be for the State to credit each child of school age with a fixed sum of money and to permit the child's parents to apply this money to a school of their own choice. Congress has adopted a similar method in the distribution of GI educational funds. There is nothing in the Constitution of the United States nor in any Supreme Court decisions which forbids a State to pursue the like course. On the contrary, this would be a direct application of the principle of religious freedom which the Constitution of the United States affirms."

**Three States and Alaska were busy about bus rides for Catholic school children last month. The Alaska Territorial Legislature enacted a law entitling all children attending accredited schools in the Territory to free transportation to school. The**

measure, House Bill 40, was introduced and passed on its merits as a health and safety measure. It recites: "The health of all children is endangered by requiring them to walk long distances to school in inclement weather; and their safety also is endangered in requiring them to walk to their schools along highways that have no sidewalks." It further declares: "In those places in Alaska where transportation is provided for children attending public schools, transportation shall likewise be provided for children who, in compliance with the compulsory education laws of Alaska, attend non-public schools." The cost of transportation will be paid from funds appropriated for that purpose by the Legislature. The measure was passed by the House 18 to 6, and it was approved by the Senate 12 to 3. Opponents of the law sought to have Governor B. Frank Heintzleman veto it. The Governor called upon Attorney General J. Gerald Williams for an opinion on the legality and constitutionality of the measure, and permitted it to become law. The time for exercising a gubernatorial veto has expired.

In New Mexico, the State Senate approved by a vote of 20 to 11 a bill requiring the county school systems to provide bus transportation for non-public school pupils and sent it to the House. Under present law, county school boards have discretionary power to furnish transportation to non-public school pupils; the new bill would make this mandatory.

Vermont's Senate Education Committee approved a bill (known as the Branon Bill) which would provide bus transportation for non-public school pupils. On a 4-to-2 vote, the Committee recommended passage of the measure after adopting what was described as a "clarifying amendment," which is designed to limit the proposed law to transportation only, excluding boarding of pupils. It had previously been pointed out to the lawmakers that the school districts in Vermont sometimes pay for the board of a pupil near his school when it is impractical to provide transportation from his home in a remote area. Among those who joined in support of the transportation bill in the Committee report was Senator Howe, who is Senate president. The bill was introduced by Senator Branon, the defeated Democratic candidate for Governor of Vermont in 1954. Commenting on the bill, before the Senate Committee's action, former Justice

Allen R. Sturtevant of the Vermont Supreme Court said: "I believe that for the State to give to children attending Catholic schools in Vermont the same privileges of free transportation as are extended to those attending the public schools is only fair and just, and is simply giving them the privileges which the Constitution intends them to enjoy."

Missouri's controversial school transportation bill, House Bill 100, providing transportation for both public and non-public school pupils, was sent back to committee by a vote of 96 to 40. The move is believed by some observers to be equivalent to killing the bill. According to the bill, the cost of transportation would be paid out of the general revenue fund instead of the public school funds; use of public school funds for transporting non-public school pupils has been held to be unconstitutional in Missouri. The three Catholic Bishops of Missouri sent telegrams last month to members of the State Legislature urging support of the bill. The secretary of the St. Louis chapter of Protestants and Other Americans United for Separation of Church and State and the interim superintendent of the St. Louis Baptist Mission Board were among those urging defeat of the bill.

**Religion classes in public school buildings** in Illinois are within the law, provided they are held before or after regular school hours and provided attendance at them is voluntary, ruled Illinois Attorney General Latham Castle last month, in response to a series of questions submitted to him by the State Superintendent of Public Instruction. In his ruling, Mr. Castle pointed out that the U.S. Supreme Court, in the *McCormack* case, forbade the conduct of released-time religion classes in the public schools during regular school hours. The Attorney General ruled further, however, that religious readings, prayers, textbooks, and symbols which induce an attitude of preference for one religious denomination are illegal and improper in a public school building.

In Bangor, Maine, where noontime religious workshops have been conducted in the public high school for over a month, a sum of \$5,000 has been raised by the townspeople to fight in court, if necessary, any attempt at interference.

## BOOK REVIEWS

INTRODUCTION TO AMERICAN EDUCATION by Paul R. Mort and William S. Vincent. New York: McGraw-Hill Book Co., 1954. Pp. 435. \$4.75.

This *Introduction* really touches on nearly every aspect of American public school activity. It is divided into three major divisions. Part I, called "The Educational Setting," deals with the more general aspects of public education in the United States. Chapter I discusses the power of education, what people have expected of it in the past, and its role in various countries in the world in recent times. The next chapter is devoted to the goals of education, tracing trends in objectives through history up to the great Dewey himself. Chapter 3, dealing with the relationship between society and education, begins by another little historical sketch of what social needs have been reflected in education in the past and how people have tended to perpetuate some of these things after their usefulness has vanished, and continues with a sound discussion of the control which society has over education in our country today. The authors take a definite stand in favor of having the entire control of education left in the hands of society, rather than in the hands of professional educators. The chapter ends with a set of twenty "Social Guides to Good Teaching." Detailed study of the set-up for the control of education in this country follows and, in turn, is followed by a study of the local community in its relations to the school.

Part II of the book is descriptive of public education in the United States. It describes various kinds of schools, good, bad, and indifferent, in operation and devotes special chapters to teachers, school management and to vocations in education.

The longest part of the book is entitled "The Science and Method of Education." It treats of the scientific method as a tool for the study of education, then presents findings of educational psychology pertinent to the teaching of young Americans under headings representing various kinds of technology.

While the authors follow along the party line of "democracy"

in their theoretical discussion, they recognize that in practice things are quite different. Perhaps they make their greatest contribution to education through their recognition of facts even when they don't fit this theoretical framework. Thus, on page 181, in a section dealing with the new teacher in the school, the advice is to find out from other teachers as well as from administrators just how things are done in the school in question. They continue: "This is not cynicism. The facts of the matter are that schools are more influenced by how they were last year than they are by this year's administrators or this year's crop of teachers fresh from teachers colleges."

F. J. HOULAHAN

Department of Education  
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BUILDING A PHILOSOPHY OF EDUCATION by Harry S. Broudy.  
New York: Prentice-Hall, Inc., 1954. Pp. xvi + 480. \$4.50.

Every now and then, despite our discouragement over the present status of philosophy here in America, something shows up in the literature that raises our hopes just a little. An example of this is John Wild's *Introduction to Realistic Philosophy*, published in 1948. Up there in the vicinity of Harvard, some effort is being made "to provide the modern student and general reader with a sympathetic introduction to the basic concepts and principles of classical, realistic philosophy." One of the fruits of this effort is this recent study in the philosophy of education by Harry S. Broudy, a former student under Wild and at present a professor of the philosophy of education at Massachusetts State Teachers College at Framingham. It is quite a novelty to find a non-Catholic writer in the field of education discussing faculties (pp. 82-84), the nature of concepts and universals (pp. 141-143), asserting the freedom of the will (pp. 70 f), and, in general, embracing Classical Realism as expounded in ancient Greece.

There is much in this volume, however, that does not agree with Scholastic Philosophy or with Catholic educational theory, and it should not be used as a text in Catholic colleges or teacher-education institutions. The roles of the government, of the

family, and especially of the Church as outlined in the chapter on "Education in the Social Order" are far from satisfactory.

The author fails to think through the implications of finality, which principle he manifestly recognizes. (pp. 75 and 173) If everything has a cause (p. 70) and if every agent acts for an end, then God must have had an end in creating us, and it is the height of presumption to proceed to change human beings as we are doing in education, except in conformity with the wishes of their Creator. In view of man's last end, education is essentially a religious undertaking, and the role of the Church in this matter is necessarily much larger than that assigned to it by Broudy.

The bibliography lists St. Thomas' *Summa Theologica* and *Summa Contra Gentiles*, but the author's "fundamental notions about the structure of human personality, its goal, and its destiny are adaptations of the theories of Plato and Aristotle." Of these theories, he says: "It is my conviction that such a view, freed from distorting accretions, is still the most intelligible account of human experience we have . . . ."

Oh, well! I suppose we should be grateful that he is not an instrumentalist.

B. T. RATTIGAN

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CATHOLICISM IN AMERICA. A Series of Articles from *The Commonweal*. New York: Harcourt Brace and Co., 1954. Pp. 242. \$4.00.

Throughout the history of Catholicism in the United States there has been an occasional voice within the household of the Faith admonishing self-examination and correction. This book, however, would seem to comprise the first comprehensive attempt at appraisal of American Catholicism, and comes at this important point in its development. It admits that its seventeen contributions add up to an incomplete picture and confesses to have passed up a study of the spiritual vitality shown in many charitable and religious activities and "other heartening aspects" of American Catholicism. Specifically missing, one might mention, is anything on diocesan or supra-diocesan organization,



parish life and structure, intergroup apostolates, peculiarly American spirituality, or scholarship in theology, social sciences, or humanities.

The articles are meant to be "critical" and they are that in the negative sense strongly—with one weak voice of joy stealing in from a bookseller who is glad more Catholic books are being read. With the exception of Reinhold Niebuhr and Will Herberg the authors are Catholics, perhaps principally from among those described as "a small but growing segment of intellectual Catholics who feel cut off from the main body of the Church in America," and who, Dan Herr concludes, "are reflected in, and act as an influence on Catholic writing." There is often in the book a tone of lecturing to or apologizing for a great number of Catholics who are in the reactionary, illiberal, or just plain ignoramus class reflected in the general run of the American Catholic press.

These are essays of observation and opinion and only occasionally, as in Julian Pleasants' "Catholics and Science," is one struck by a really scientifically established picture of a situation. That one shows Catholics doing about a tenth of what they might reasonably be expected to. The writings of John Courtney Murray are used sympathetically throughout while the Ryan-Boland paragraph (the most haunting one in all American Catholic writing) on what Catholics would do if ever in control of the country bothers both non-Catholics in the group. Educators may find Joseph E. Cunneen to have both feet firmly planted on the proverbial cloud in their area of interest. His notion of professional lay boards to advise on school problems on the parochial level seems to pass over the comparatively recent development of superintendents' offices, and a suggestion for even national Catholic funds for regional high schools is really off the ground. No one can deny, nonetheless, the provocative character of his recommendation of thinking through our educational policies more than we have and of doing so in terms of the general welfare. Naturally, more basically unorthodox is Niebuhr's thought, but there too, his plea for greater community between Catholics and Protestants even to clearing up misunderstanding on natural law is worth hearing. Similarly, Herberg's analysis of the American Catholic attitudes of separatism

and self-congratulations, which to him are at variance with the best traditions of the Church, should give no offense but rather a chance for examination of conscience. Other essays touch clergy-laity relations, Catholics and American politics, their isolationism, their social reform including the extremist movements, their religious art, and their negative censoring attitude toward the movies. The concluding essay on Catholic extremists by Erik von Kuehnelt Leddihn gives the reader a keenly drawn portrait of the Catholic reactionary and less clearly of the assimilationists and the balanced Catholic or "Christian-who-is-of-age."

A little use of the past might have helped such a survey of the present. There is scant awareness (though all the writers are laymen) shown of the unique place, in the light of the whole history of the Church, of the laity in the establishment of churches and schools; history is distortedly telescoped in "Catholic Separatism"; a Catholic labor "movement" made out of a few random societies, and Irish Catholicism quickly concluded to be the predominant American type despite the varying Catholic traditions of the different sections of the country. The constant tradition of endorsement of the American position of religion within the state by the hierarchy is overlooked. Carroll, for example, blessed it while wondering what his fellow citizens would think of Latin writers on the subject, and Hughes made the religious phrase the most glorious one in the most glorious political document in human history. An earlier Catholic press that did not specialize in "the simple solution" is unknown in these pages, as is the tradition that did not just point an accusing finger at the public schools, but was the forerunner of the present official spirit of co-operation between the two types of American schools.

It is hard to see how an intelligent American Catholic could not be interested in the contents of this volume. The lack of enthusiasm may well prove several of the points made in it. At least "every library"—and not just Catholic ones—should have it. Catholic college seniors have already found it useful as an aid to integration of many things with their religion course,

and deacons should find it a humbling and challenging vademecum.

HENRY J. BROWNE

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The Catholic University of America



**LIFE EVERLASTING** by Reginald Garrigou-Lagrange, O.P. Translated by Patrick Cummins, O.S.B. St. Louis: B. Herder Book Company, 1952. Pp. x + 274. \$4.50.

The task of Catholic educators is, as Pius XI pointed out, to prepare individuals for what they must be and do here below in order to attain the sublime end for which they have been created. Catholic education, consequently, must never lose sight of its essential teleological nature. Its end is its very *raison d'être*. Since this is so, it is imperative that those engaged in the apostolate of teaching have clear concepts concerning the nature of the last end, its attainment or loss, in order to pass such truths on to their students. A superficial knowledge and presentation of these important verities can never do them justice. Garrigou-Lagrange's *Life Everlasting* offers an adequate and exact treatment of these realities in so far as Revelation and Theology make them known to us.

In this work, the eminent Dominican theologian has for his purpose to "show what light falls on our life here below from the life there beyond." Written in a style that is not strictly technical the book is divided into five parts: Soul Immensity in Our Present Life, Death and Judgment, Hell, Purgatory, Heaven. Included in each of these sections are such interesting topics as: "Soul Immensity and Beatific Vision," "The Particular Judgment," "Knowledge in the Separated Soul," "Eternal Hell and Divine Perfections," "Purgatory's Chief Pain," and "The Nature of Eternal Beatitude." The inclusion of appropriate material from the lives of the Saints, the Liturgy, and the author's own personal experience adds several interesting features to the work.

A careful reading of this eschatological treatise can only result in the reader's concurrence with the author himself when he says that life everlasting "throws great light on our life here below. It draws us up out of our superficiality and drowsiness.

It reveals the immensity of our soul, which either must remain eternally in a desert waste or then be completely filled with the eternal possession of God, Truth Supreme and Sovereign Good." Catholic education stands to gain much from a widespread allegation of such concurrence!

ALDO J. Tos

Department of Education  
The Catholic University of America

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## BOOKS RECEIVED

### *Educational*

Brogan, Peggy, and Fox, Lorene K. *Helping Children Learn*. Yonkers-on-Hudson, N.Y.: World Book Co. Pp. 380.

Dolch, Edward William. *Methods in Reading*. Champaign, Ill.: Garrard Press. Pp. 377. \$3.50.

Durrant, O.S.A., C.S. *The Great Pedagogue*. The Life of St. Joseph Calasactius, Celestial Patron over All the Christian Schools of the World. Los Angeles: Pious School Fathers. Pp. 104.

Eberle, August William. *A Brief History and Analysis of the Operation of the Educational Placement Service at Indiana University*. Bloomington, Ind.: Indiana University Bookstore. Pp. 30. \$1.00.

Henry, Nelson B., (ed.). *Modern Philosophies and Education*. The Fifty-fourth Yearbook of the National Society for the Study of Education. Part I. Chicago: University of Chicago Press. Pp. 380. \$3.25.

Henry, Nelson B., (ed.). *Mental Health in Modern Education*. The Fifty-fourth Yearbook of the National Society for the Study of Education. Part II. Chicago: University of Chicago Press. Pp. 397. \$3.25.

Joynson, D. Cyril. *Physical Education for Children*. New York: Philosophical Library. Pp. 215. \$4.75.

Maria Giovanni, Sister. *I Learn Our Basic Catholic Symbols*. Maryknoll, N.Y.: Maryknoll Bookshelf. 42 cards. \$3.50 set.

School of Education, Indiana University. *Studies in Education 1954*. Thesis Abstract Series. Bloomington, Ind.: Indiana University Bookstore. Pp. 242. \$1.00.

Taba, Hilda. *With Perspective on Human Relations*. Washington, D.C.: American Council on Education. Pp. 155. \$1.75.

#### Textbooks

Bram, Joseph. *Language and Society*. New York: Doubleday and Co., Inc. Pp. 66. \$0.95.

Curtius, Ernst Robert. *European Literature and the Latin Middle Ages*. Translated by Willard R. Trask. New York: Pantheon Books Inc. Pp. 661. \$5.50.

Frendsen, Maude Linstrom. *Know Our World*. Map Study for Middle Grades. Chicago: Denoyer-Geppert Co. Pp. 44. \$0.35.

Greer, Scott A. *Social Organization*. New York: Doubleday and Co., Inc. Pp. 68. \$0.95.

Margaret Michael, O.P., Sister M., and Synon, Mary. *This Is Our Land*. Faith and Freedom Reader. New edition. Boston: Ginn and Co. Pp. 400. \$2.20.

Timasheff, Nicholas S. *Sociological Theory: Its Nature and Growth*. Garden City, N.Y.: Doubleday and Co., Inc. Pp. 328. \$4.50.

Ward, Justine. *Music Two—Look and Listen*. Washington, D.C.: Catholic Education Press. Pp. 75. \$1.25.

#### General

Burn-murdoch, H. *The Development of the Papacy...* New York: Frederick A. Praeger. Pp. 432. \$7.50.

Greene, Graham. *The Little Steamroller*. A Story of Adventure, Mystery and Detection. New York: Lothrop, Lee and Shepard Co., Inc. Pp. 36. \$2.00.

Grigassy, Julius. *The Holy Hour in the Greek Rite (Byzantine-Slavonic) Catholic Church*. McKeesport, Pa.: Prosvita-Enlightenment. Pp. 64. \$0.35.

*My Remembrance of the Holy Mission*. New York: Vatican City Religious Book Co., Inc. Pp. 64.

Philippe, O.P., Paul. *The Blessed Virgin and the Priesthood*. Translated by Dorothy Cole. Chicago: Henry Regnery Co. Pp. 82. \$3.00.



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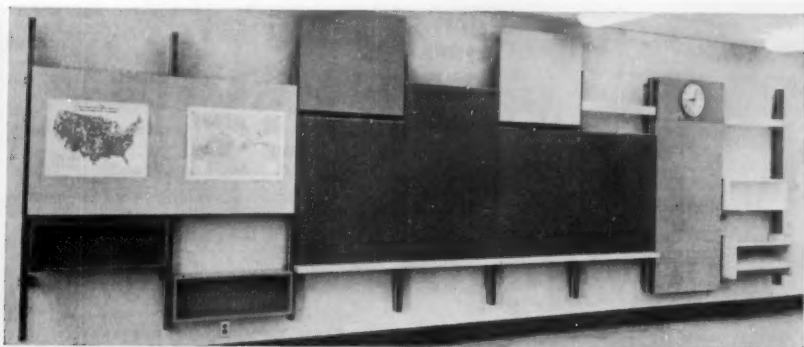
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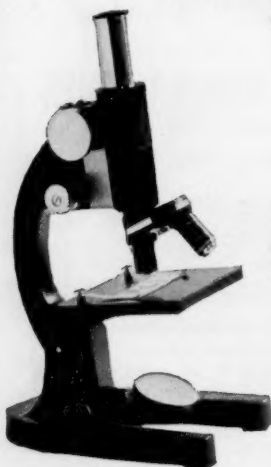
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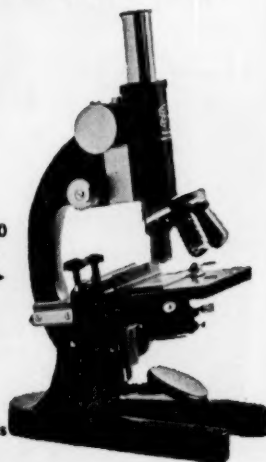
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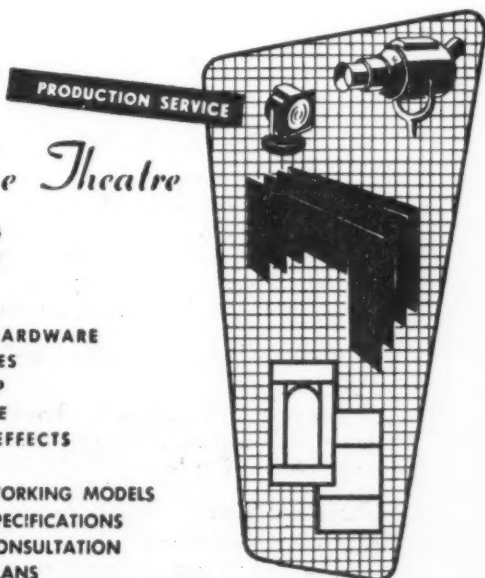
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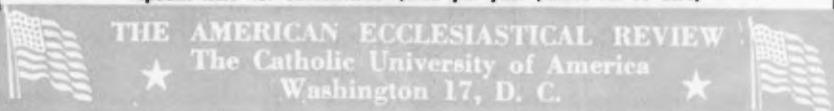
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